

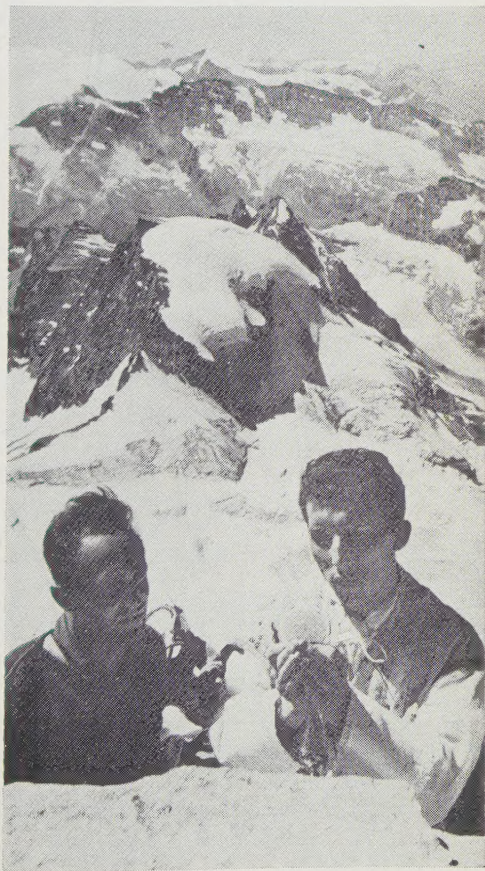
# *The* Priest

Edited By Priests For Priests

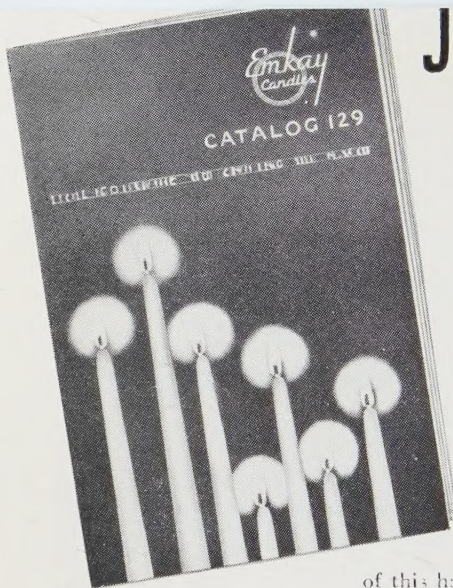


August, 1959

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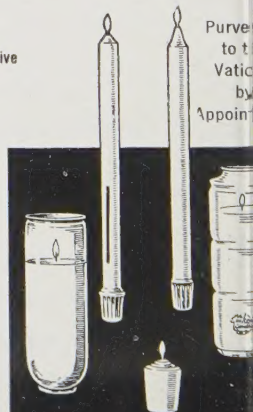
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## Changes in Our Garb?

THE Sacred Congregation of the Council has started a thorough investigation of possible changes in ecclesiastical clothing, it was announced recently in Rome.

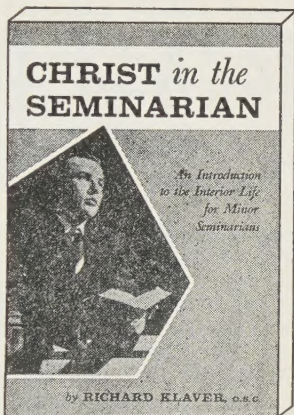
Main subject of the investigation is the use of the black cassock which is standard street wear for priests in many European and Latin American countries.

The Congregation of the Council, which is in charge of watching over the discipline of the clergy and the faithful, revealed it has started the study in a report on the various sections of the Roman Curia published in the "Activities of the Holy See for 1958."

According to NC-News Service the report stated that "in view of the various requests received by the Congregation of the Council regarding the use of the cassock, thorough investigation is being made regarding the ecclesiastical form of dress."

It also said that "diocesan Ordinaries have been given certain faculties to grant dispensations in special cases, although the regulation relating to the use of the cassock in the exercise of the

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priestly power and jurisdiction remains unchanged."

Officials of the Congregation have asked bishops interested in the matter to submit their opinions. Reliable sources report that the bishops who have already answered are not all in favor of modification. One official of the Congregation said that if there is to be a change, it will take quite a long time.

It is also possible that this subject will be brought up during the forthcoming general council of the Church announced by His Holiness Pope John XXIII on January 25. The matter may well be decided during that meeting, due to be held in Rome some two years from now.

The presentday form of the cassock was prescribed by Pope Pius

IX in 1860. It replaced the usage of dress observed until then which prescribed long stockings reaching above the knees, knee breeches, a waistcoat, a long jacket and a long cassock in winter.

In the United States the law governing clerical dress was laid down by the third Plenary Council of Baltimore held from November 9 to December 7, 1884. The council decreed that priests must wear the cassock while at home or in church.

The law further stated that on the street priests must wear a black coat reaching to the knees. Commentaries of canon law say, however, that "it is a fair conclusion that the law . . . aimed at describing conservative dress; certainly the interpretation of that law by custom has resulted in the

## THE PRIEST

AUGUST, 1959

VOL. 15, NO. 8

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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## *Currente Calamo*

wearing of the shorter coat, and that custom seems legitimate...'

Historically a special dark and closed form of dress without embellishments was prescribed for ecclesiastics as early as the fifth century but underwent various modifications in the course of time. Black became compulsory for the clergy only in the 15th century.

Most of the requests for a change in the present use of the cassock are based on permitting greater ease and comfort. It would seem that the dispensations already granted in this field apply to South American priests and missionaries who, because of their duties and long travel, often by horseback, have need of more adaptable attire.

## **From the Clipping File**

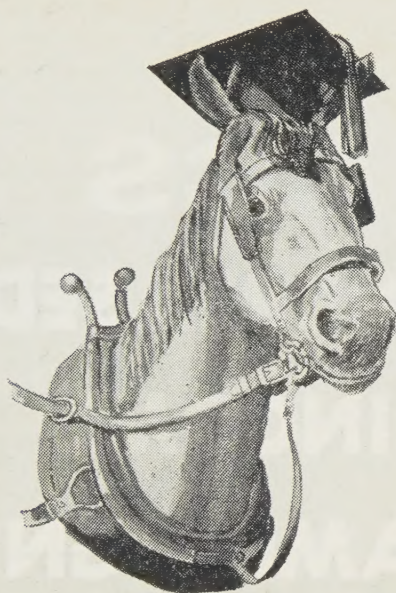
**WE** have had at least one letter suggesting that if married men be admitted to the diaconate their wives be ordained deaconesses in accordance with the ancient apostolic usage.

\* \* \*

We note that the first hospital built in North America is still in use. Built in Mexico City in 1524, it was called the Catholic Hospital of the Immaculate Conception. The name was later changed to the Hospital of Jesus of Nazareth.

Just incidentally, did we hear someone refer to Florence Nightingale (1820-1910) as "the first nurse"? As a young woman, we are told, Miss Nightingale applied for admission to the French Sisters of Charity providing she could remain Protestant.

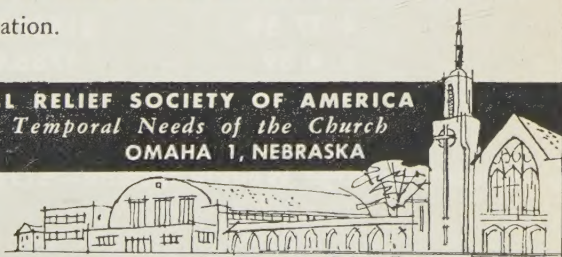




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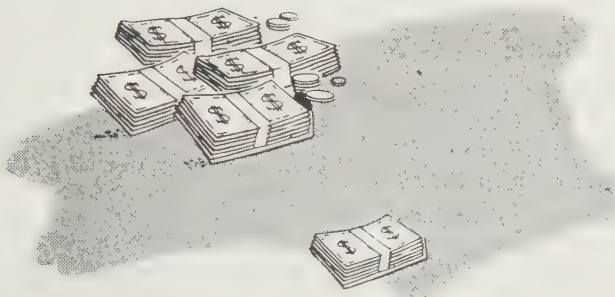
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## Currente Calamo

Did you know that a few years ago British regulations regarding the saluting of foreign dignitaries were amended to provide that the Pope is entitled to a sovereign's 21-gun salute anywhere in the British Empire?

\* \* \*

Reflecting on the Ecumenical Council for discussion in *Our Sunday Visitor*, we came to this melancholy conclusion that no Protestant body is likely to affiliate *en bloc*. But millions of good Protestants will be forced to re-examine their position and pray for reunion. As the idea of corporate reunion recedes over the horizon, they may be driven by their findings to look to their own personal salvation and enter the one true fold as isolated congregations and individuals rather than waiting for their whole church to come around.

\* \* \*

*Our Sunday Visitor* announces the publication of 25 essays by our editor, Father Richard Ginder. They are from his weekly "Right or Wrong" columns in that estimable paper and may be ordered at a dollar from the business office in Huntington.

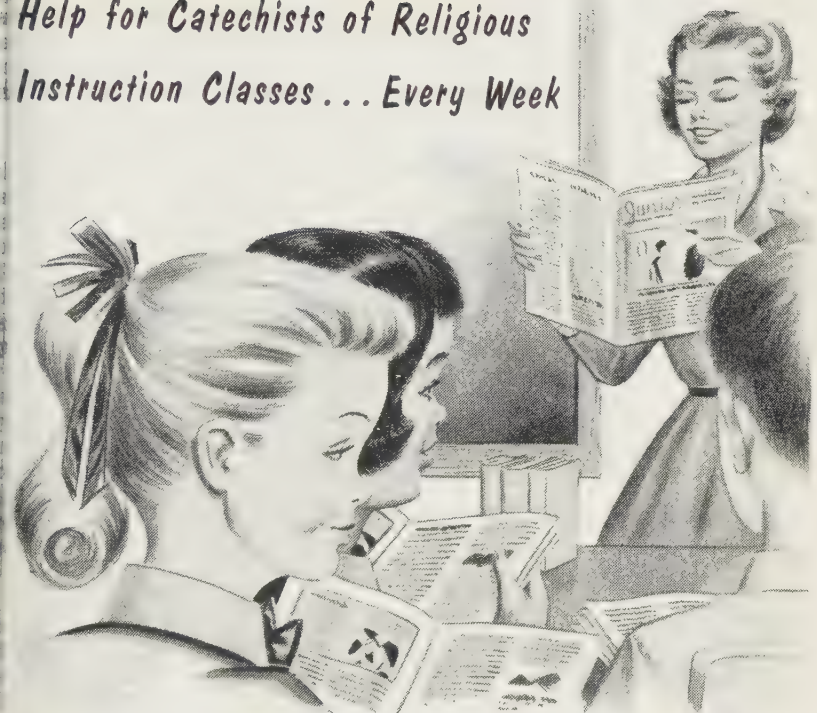
"One might style them 'controversial,'" says Father Ginder, "but only in the new-found meaning of that word as denoting a set of facts, however validly established, that tends to move our preconceived notions in what we consider an unpleasant or disturbing direction."

\* \* \*

A so-called birth-control pill is under furious discussion in Puerto Rico, where an experiment was conducted on 218 women of San



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August / 1959

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## Currente Calamo

Juan over a period of 19 months. A total of 418 women started the test but 200 discontinued it. Almost a fifth of those who continued were affected by different organic disorders such as nausea and headaches and 76 women suffered glandular disorders. One case of cancer was discovered. Local Catholic physicians asked why their compatriots should have been honored by being chosen as guinea pigs for the experiment, noting that the pill in the United States had been tested mainly on animals.

\* \* \*

We finally finished Robert Sherwood's masterful life of Roosevelt and Hopkins. Although

it runs to some 900 pages of rather fine print, much of it blocked, it is required background reading for any student of current history. Now that we have lugged it back to the library, we recall that somewhere, about halfway through the book, Sherwood takes up the matter of aid to Russia. We will have to improvise but this was about the sense of the conversation:

Hopkins: "You will have the whole Catholic Church in America on your back if you give aid to Russia."

FDR, after a pause: "Maybe. But I think I know how we can stop their mouths. We'll send

# Ryan - West



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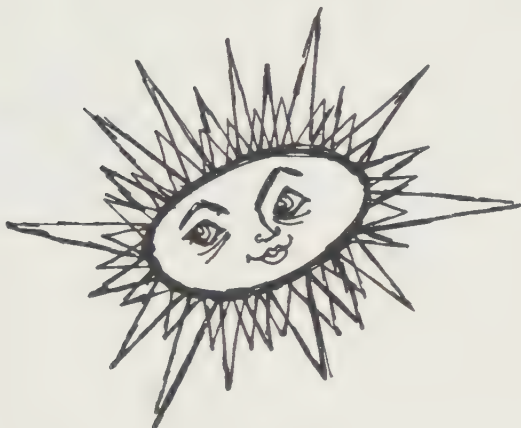
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### For Your Information

THE following three items have been received in recent weeks from NCWC News Service:

Bishop Jan Pieter Huibers of Haarlem has warned the faithful of his diocese that they should consider forbidden a newly published book concerning alleged apparitions of the Blessed Virgin in Amsterdam.

The book, based on claims of a woman to have had visions of "Our Lady of All Peoples" in St. Thomas' church, Amsterdam, is written by L. Knuvelede and pub-

lished by a Catholic firm in Haarlem. It was reported in Haarlem that the Sacred Congregation of the Holy Office does not recognize the alleged visions as supernatural. A Dutch Catholic daily published a favorable review of the book, but announced the following day that a mistake had been made, and that the book could not be recommended.

It is reported that one Faust Salvoni, billed as an "ex-priest," is lecturing in the South under the auspices of Protestant churches. He is said to be a former priest of Milan, Italy.

We are informed from Milan that there was a professor of Scripture by this name in the Milan archdiocesan seminary, but that he was transferred to another

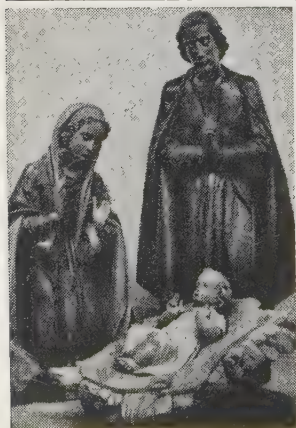
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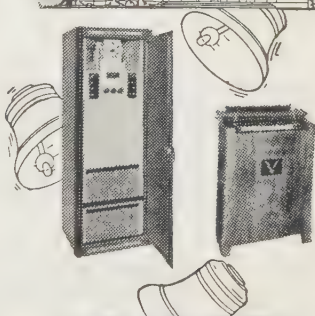
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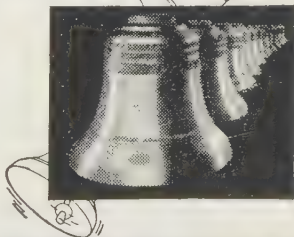
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other post and subsequently went through a civil marriage ceremony and, becoming widowed, went through a second such ceremony.

Contemporaries who recalled his days as a seminary professor say he never was known to have expressed any heretical ideas, but that he went from one spiritual crisis to another, from extreme tepidity to extreme fervor and back again. He was transferred from the seminary and appointed a canon in the town of Treviglio in the Archdiocese of Milan. It was after he was in this latter post for a while that he went through the first civil marriage ceremony.

The Catholic Encyclopedia of Italy lists him as one who collaborated in its preparation.

The Supreme Sacred Congrega-

tion of the Holy Office has published another warning concerning an excommunicated Italian priest who has become a minister of religious sect in Italy.

The warning concerned Giovanni Taddei of the diocese of Biella in northern Italy.

The Holy Office noted that he had warned against him in 1955 and 1958 because of his persistent disobedience of ecclesiastical authority. He has been suspended "divinis," has been unfrocked and has incurred excommunication for joining a non-Catholic sect.

The most recent warning of the Holy Office reported that Taddei has conferred "Holy Orders" on Catholics who have been refused ordination by ecclesiastical authorities.

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# THE PRIEST

THE PRIEST

AUGUST, 1959

VOL. 15, NO. 8

## Editorial Comment

### 'We Are Too Menny'

THE "Hugh Moore Fund" of New York City has recently distributed over one million copies of a pamphlet entitled "The Population Bomb" which purports to impress the reader with the revelation that the H-bomb is far less a threat than the explosive powers of human generation. It is also a frank propaganda device in that it shows the same reader how to influence others—friends, congressmen, senators, ministers, editors. . . . It bears the endorsement of Harry Emerson Fosdick, G. Bromley Oxnam, and Rheinhold Niebuhr and is said to be the joint production of professional people "concerned with the spread of Communism in underdeveloped countries." The measures herein advocated are now becoming a commonplace: bringing a knowledge of simple birth control methods to backward peoples who are alleged to want them desperately; production and perfection of the new somewhat sensational "birth control pill"; large expenditures of

money for the education of those still unenlightened about the current crisis.

*Newsweek* in its April 27th issue featured a story entitled "The Avalanche of Babies" which set out to examine "the moral, economic, political, and social implications of the so-called P-bomb, the population bomb which poses a challenge to all mankind." In actuality the survey, if not the bomb, turned out to be something of a dud. *Newsweek* seems to have sensed that the issue was too hot to handle for its type of audience, and limited itself to rather safe generalities and a few facts and figures, themselves of an alarming nature. Much more sensational was a scarehead which it ran back in 1952 exhibiting a photograph of Indian mothers and children captioned: "India's Mothers: Cut the birthrate or starve."

The chief interest the later article held for us was the indication that population is indeed a lively topic today, and one that will come to the fore in-

creasingly as the birth controllers seek to manipulate the issue in favor of foregone conclusions. Certainly of far more interest, at least as utterly fantastic, was a newspaper notice of the warning a Los Angeles scientist (a zoologist) levelled at a terror-stricken audience of delegates to the sixth biennial Wilderness Conference in that city. It may strike our readers that Dr. Raymond B. Cowles was a zoological bull in a china shop of the wildlife department and that his performance was comparable in incongruity to a lecture on Immanuel Kant before Aunt Susie's garden club. But he bridged the gap.

#### Ah, Wilderness!

His argument was that the last remnant of the American wilderness is being wiped out (believe it or not) by overpopulation. According to the *Way of St. Francis* he urged that Federal income deductions for children be taken away from parents and given to childless couples as a reward for not having children. He suggested that the Government increase a family's taxes after the birth of each child. This zoologist declared that unless some steps are taken to curb the "astounding" growth of population — now four and a half million a year — "attempts to keep the small remaining wilderness inviolate must fall."

Delegates to the sixth biennial Wilderness Conference at

which Dr. Raymond B. Cowles made these suggestions promptly passed a resolution endorsing his views, calling for the world's social and governmental agencies to "give urgent attention to the development of desirable population control."

The sole three dissenting votes to this resolution were cast by women delegates.

Quite understandably, all these protagonists clearly recognize the Catholic Church as their chief adversary. Writes Karl Sax of Harvard, botanist and demographer, long in the camp: "The problem is the Catholic opposition constitutes an organized, formidable power creating serious obstacles to the promotion of any rational birth control program in the densely populated Catholic and non-Catholic areas of the world."

Bertrand Russell had the same thing in mind. In *New Hopes for a Changing World* he writes that "Those who have theological objections to birth control are willing that destitution, famine and war shall continue till the end of time." Of course Russell would put the case much more graphically than anyone else. But we rather prefer his hearty old-fashioned positivism to one of Sax's statements that "We must also consider spiritual values — but we must not abandon rational thought and revert to mysticism" — whatever that may possibly mean.

The fact is that the birth controller has himself now embraced some kind of mysticism of his own devising and beyond "rational thought." Under this compulsion, birth control comes first; the reasons, the explanations, the expositions are altogether secondary to the vision. They are feeble attempts at convincing others of what the "mystic" feels so intensely and beyond words.

### Religious Feeling

The reformer cannot bank his fire. It must be raging at all times and be all-consuming. Niebuhr, for instance, thinks that the pamphlet "The Population Bomb" is so persuasive that it may even persuade Catholics to change their doctrine on birth control. We wonder if he expects this to be on the agenda of our forthcoming Ecumenical Council. Dr. James Conant, former president of Harvard, once predicted in similar fashion that "As the Twentieth Century drew to a close the attitude of religious leaders of the world will have been completely altered on this subject without any diminution of religious feeling." Here we will have to concede him the point so far as the Anglicans are concerned. (Cf. THE PRIEST, Editorial, June, 1959.)

As for the argumentation, what has happened is that the partisans as a matter of policy have decided to play up what

rightly concerns the whole world — the problem of population. We will now hear less and less about planned parenthood which stressed parenthood on the face of it and was more subtle than the old-fashioned head-on attack of Mrs. Sanger's forces. We will be subjected once more to a barrage and a mass attack.

It is hardly difficult to see what turn the argument will take. That strange little creature with his tortured mind in Thomas Hardy's *Jude the Obscure* concluded, "We are too menny" and did away with himself and his fellow burdens. The demographers of this current persuasion have not, so far as we know, embraced the doctrine of suicide and euthanasia. They make a much more human appeal: there shall no longer be "too menny."

Birth control having been accepted over the years as an incontestable dogma, one can give now one reason, now another. Fashions may change so far as the arguments are concerned but the allegiance is never shaken. It used to be that one had to have soft music in the background, sobbing violins, while one wept over the plight of the mother of ten — this was the Sanger approach of old. Then the tune was switched to "Hearts and Flowers" while the birth controllers rhapsodized an "married love." At present the thing becomes



Wagnerian; donner und blitzen; cymbals clash while the world goes vociferously to pot. Without leaning too hard on a feeble enough figure, one might add that the Wagnerian assumption of universal lust is also present. The palliative for an all-pervasive lust — birth control.

## New Immoralism

What we have particularly in mind is the kind of thinking spewed out in a magazine which became increasingly offensive, *United Nations World*. Though we do not see it any more and do not know what it is now, we have had to refer to it in the past when the subject of birth control came up. At that time its editors seemed to believe that the union of the "united" nations is to be achieved on the basis of the new immoralism. By no means do we assert that this is an official view of the UN.

In the March, 1951 issue the same Dr. Karl Sax treated of the issues involved in over-population under the title, "Can the Earth Feed Its Million?" One knew in advance that his answer was to be No. The alternative? Birth control. This is now the accepted formula. He wrote, "The modern Western nations have made the transition to higher living standards by industrialization, emigration and control of the birth rate." Having divided the world into three groups on the basis of relevant factors, he said of the

third group, which includes Southern and Eastern Asia, South and Central America, and Africa, "Control of the birth rate would seem to be the only solution." His argument, completely but not unfairly stripped down here, is typical and of interest for that reason among others. You are likely to find it more and more often and (our guess) in precisely this logical form.

Dr. Sax is one of the leading proponents of this view; there is a rather large number of others who share it. Not long ago Robert C. Cook, editor of *The Journal of Heredity*, published his book *Human Fertility: The Modern Dilemma*. Says Cook forthrightly, "Next to the atom bomb the most ominous force in the world today is uncontrolled fertility." Catastrophe may occur as early as 1989 in his opinion.

## Poor Malthus

Cook views with pride programs current (1) in Puerto Rico, where it is alleged "more and more women are insisting on surgical sterilization" (we do not know what "more and more" means statistically, if it has any meaning), (2) in Japan where doctors are opening "clinics" where it is estimated a quarter million abortions are performed a year, (3) in North Carolina, where birth control clinics "are integrated into the public health service."

All this often goes under the

name of Neo-Malthusianism, while poor Malthus turns over in his grave. A pious Anglican clergyman who did indeed look with horror at what he thought was the impending ruin of the world by overpopulation, he proposed so far as sex is concerned what he called "moral restraint"!

Hence our conviction that to-day arguments are secondary; the basic demand is that one accept birth control as an essential part of modern life and then set about devising factitious arguments for its necessity. This delightful psychological quirk is known as rationalization since it implies giving reasons, good or bad, for what one has already accepted in advance. It is the fashion these days to accuse the believer and the theologian of rationalizing but, of course, this is a debater's trick and a word freighted with emotional overtones.

Take this typical example from the same Bertrand Russell whom we quoted earlier: "There is little of the true philosophic spirit in Aquinas . . . If he can find apparently rational arguments for some parts of the faith, so much the better; if he cannot, he need only fall back on revelation. The finding of arguments for a conclusion giv-

en in advance is not philosophy but special pleading." This from the *History of Western Philosophy*.

We confess that we do not like the term rationalization since it is the kind of thing one hurls at an adversary, a sort of verbal brick-bat; but we would maintain that birth controllers are guilty of it. The shift from argument to argument, the appeal now to this alleged fact now to that, the free-handed interpretation of acknowledged facts, the patent exaggerations, the summoning of witnesses of whatever kind, the stubborn insistence on birth control as argument after argument collapses and facts change — these phenomena indicate not reason but a perverse and persistent kind of faith. "The finding of arguments for a conclusion given in advance is not philosophy but special pleading."

Fortunately there are also demographers and food specialists and biologists and zoologists who are not dedicated and blinded birth controllers. They have turned rather to the positive side of the problem and have offered ways and means of producing and distributing more food for more people. Our hopes lie with them but we shall have to deal with them at a later date. — G.J.G.



"There are but two alternatives for the modern world: the way to Rome, and the way to atheism." — Newman.

# *The Suede-Shoe Boys*

MR. C. M. SMOTHERMAN

How they operate

**N**EARLY \$20-million is lost by Catholic churches, schools, orphanages, hospitals, academies, colleges, convents, monasteries and old folks homes each year. A national contractors association and the Better Business Bureau say also that more will be lost unless the "Suede-Shoe Boys" are put out of business.

The Suede-Shoe Boys, as these fly-by-night firms have named themselves, are frauds in the building repair business. Many of these mobs specialize in the mulcting of Catholic organizations. They can be put out of business if their prospective victims know their tactics, then refuse to employ them.

Their usual approach is by telephone. One of the swindlers will call and represent himself as an agent of a legitimate business firm in your city or territory. The chances are that he will have used The Official Catholic Directory to find your address and your name. His calling you by name usually gives the impression that he knows you, and that it is possible that you also know him. His line of talk goes something like this: "I'm Mr. Blow of the Cassandra Roofing and Sheet-Metal Company." He waits for your reply.

Then, "Our crew is working near your place, and our fore-

man noticed that you need a little work done. He said the eavetroughs on one of your buildings are leaking in several places and overflowing at one of the downspouts. Would you like us to make the minor necessary repairs before they extend into a major roof problem?"

Before you can say, "Well . . . uh . . . yes . . . but . . .," the swindler will interpose, "We will have our men there first thing tomorrow morning. They'll make a free inspection of the entire roof, Father." This, you think, is nice of them. And he adds, "We will make the minor repairs on a labor-material basis."

If a flat refusal is not given at this point, the crook will arrive the following morning with his "crew" — most of whom have been recruited from the denizens of skidrow. Up go the ladders. The men invade the roof. But for repair work? Hardly! They pry up shingles, break slate, loosen tile, punch holes in the roof and metal valleys, tear out wall-flashings, remove ridge capping, and dig mortar from chimneys and fire walls. Now the crook makes his first personal appearance.

## **Scare Tactics**

He seeks out the person with whom he talked by telephone. In his hands will be some rust-



ed metal, broken slate, rotted wood, or crumbled mortar. He will point out some of the damage, hint of more, and tell you that other repairs are necessary which were not mentioned before. He may suggest that some slate shingles on a dormer, steeple, or tower are loose and may fall and injure someone, resulting in a suit for damages.

Scare tactics of some kind are almost always mentioned. This puts the prospective victim in a receptive mood, and the crook will then make a "generous" offer. He will make all necessary repairs, paint, caulk, water-proof, tuck-point, and rebuild on a labor and material basis.

If you agree, you are thoroughly rooked. He will assure you a first-class job, promise a written long-term guarantee, and security against further trouble. Of course, the "written guarantee" is hardly worth the paper it is written on. You cannot hold responsible any guarantor who cannot be found. And the first-class materials? He buys or steals the cheapest of materials available. His roofing and sheet-metal supplies are usually bought from secondhand outlets or surplus warehouses. The paint will be thinned with a highly flammable fluid which creates added fire hazard.

Chances are, too, that his gang will steal tools, ladders, and lawn equipment — and

anything else they can use or sell — from attics, basements, and garages. Before your loss is discovered the gang is probably "wrecking" another church or hospital hundreds of miles away.

### Migrating Gangs

Most of the Suede-Shoe Boys travel in gangs, migrating with the good weather. Their transportation consists, generally, of high-priced automobiles followed by their equipment trucks.

I was first introduced to this racket in Evansville, Indiana. (I had married the daughter of one of the "biggest operators" in the business.) A cheap office had been rented and a telephone installed. Every Catholic institution in that area was called. The same "spiel" was given to each — adding or subtracting such scare tactics as the situation called for. In our few weeks of operation from this city, we took in at least \$15,000 and expended no more than \$1,500.

We moved. But not far. And in the short time of three months we had "clipped," among others, the following: St. Mary's Hospital; St. Benedict's Church; The House of The Little Sisters of the Poor; the Convent of the Immaculate Conception (in Ferdinand); St. Ferdinand's Church and School; St. Meinrad's Abbey (in St. Meinrad); St. Clement's Church in Boonville, Indiana; St. Joseph's Church in Dale, Indiana;

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and St. John the Baptist Church in Newburgh, Indiana. Reaching further, we "worked" on St. Mary-of-the-Woods, near Terre Haute; St. Margaret Hospital, Hammond; St. Joseph's Hospital, Fort Wayne; and St. Anthony's Home for the Aged, Lafayette, Indiana.

Our "take" was never less, on the average, than 90%. We never paid out more than 10%. Could we rightfully say, then, that we were tithing? (I am joking, of course — perhaps to cover my shame.)

I was with this gang for nearly two years; and during that time we did something wrong to all kinds of Catholic institutions in every State except those of New England. The only reason for missing those was one of convenience.

### Swindling the Sisters

As an example of the "brass" which these unscrupulous men seem to have in abundance, one of them presented a bill to the Mother in charge of St. Anthony's Home for the Aged in Lafayette, Indiana. The Mother looked at the bill and said, "Twenty-nine hundred dollars! I understood the cost would be only three hundred." The crook told her that he had said three thousand, and that he had saved her a hundred dollars. A "settlement" was finally made, after the Mother had cried herself sick, and a check for \$1,000 was given to the hoodlum. He was told to return the follow-

ing Friday and he would get \$900 more. He did so. And he got the money—\$1,900 for a job that had cost him no more than \$25 to complete.

Similar tricks were pulled on other honest people on many occasions across the country.

### Other Tricks

Some of these racketeers drive right up to "a job," unload equipment and go to work. If questioned before the presentation of their outrageous bill, one will say, "The bishop sent us," or "This is a free inspection."

When the work is to be done on high steeples or on roofs out of sight of the casual observer, the men spend many hours of days making noises with hammers while part of the gang sleeps or drinks. You think they are working. The Suede-Shoe Boys are skilled in collecting many hours in wages for work they do not do — and many dollars for material they do not use.

You can protect yourself against these cheats by following this advice:

1. Don't fall for any suggestion from strangers that repairs are needed on your buildings. Have a member of your parish — who is qualified to do so — check for possibly needed repairs.
2. Don't hire as a result of mass solicitation or house-to-house canvassing. And never buy telephone advice.

# *Regimentation? Never!*

'Forbidden by the Church'

PATRICK J. MCGIRR

MSGR. Buchanan's article in your May issue, "Regimentation Works," ends with the question, "Why then is there so much opposition to this form of regimentation when so many others are accepted as a matter of course?"

The following reasons will, I hope, answer this question. First, let us consider "regimenting" (and I use this term only in the way in which Monsignor uses it) the children for daily Mass.

What is the only obligation imposed by the Catholic Church? Attendance at Mass on Sundays and Holydays. By what authority then, does any pastor force his own will on the children? In "Mediator Dei," the late Pope Pius XII extolled the value of the Mass—emphasized particularly the inner personal participation of the Mass (with which regimentation of itself is not concerned), but nowhere hinted that anyone should oblige persons, even children, beyond the obligation that the Church imposes. To encourage children and adults — to urge them — to persuade them — by all means! But to compel them is an abuse of authority.

If this practice of Monsignor's were really effective in its spiritual results — and that should be the only test of the value of

regimentation — why has no Ordinary of a diocese ordered his pastors to make all parochial school children attend Mass every morning? Surely, it must be assumed that they too are anxious to inculcate good habits in the children. Indeed, why then has not the Church itself made this a command?

One obvious reason could be the fact that a habit is acquired only in proportion to the intensity and the desire of the individual to acquire the habit. This is a psychological fact that needs no proof. Regimentation does not touch this personal factor at all, thus omitting an essential requirement for the acquisition of a habit.

Millions of Americans through regimentation and army discipline acquired the "habit" of getting up very early each morning during the years of their army life. But this "habit," like many others based solely on regimentation, disappeared the day they left the army. And the "habit" of daily Mass practiced because of pastoral regimentation washes off just as quickly. All one has to is to check the attendance of children when a First Friday during the school year comes during vacation week; or check the attendance of those regimented into daily Mass, with their attendance, not a month



or a week, but the day after vacation begins. The habit is as superficial as the means.

Regimentation ignores the fact that while every virtue is a habit, not every habit is a virtue. It also overlooks the fact that offering Mass properly and receiving the sacraments fruitfully is the result of a supernatural virtue — not of a mere habit. A supernatural virtue is not acquired or developed by mere repetition. It is the result of the direct infusion of grace by God, and this grace is in proportion to the charity in the person. The deliberate and willing practice of the supernatural virtue will win from God an increase of grace; regimentation will not.

### Not A True Habit

That is a serious enough criticism, viz. that it does not because it cannot develop a true habit. But even if it did develop the habit — what has the "habit" of going to Mass — to the sacraments — got to do with receiving the sacraments fruitfully, with offering the Mass in the way in which Mediator Dei, for example, speaks? Is it any exaggeration to say that some who have the "habit" of attending Sunday Mass are constantly in mortal sin?

So in these cases, the habit of going to Mass, of itself, has no effect on the spiritual life of the person. That effect will never come from the habit; the effect will only come from the

receptivity of the person offering the Mass.

And how many, if any, Catholics are really attending on Sundays and Holydays because of "habit"? We will be able to answer that question only when the obligation "under pain of mortal sin" is removed. There are many people faithful to this law of the Church because they want to be at Mass; but the vast majority are there because of their obligation — not because of "habit." They are present to fulfill a duty.

Many years ago, a fellow-seminarian who graduated from a Catholic college where all the boarders are compelled to attend daily Mass, spoke most contemptuously of this obligation, because of the evil results he had witnessed; viz. college men doing their homework reading the paper, a book, or even deliberately sleeping during the Mass attended through regimentation.

I have no reason to believe that this graduate and future priest was exaggerating. Only last year I spoke to a parishioner now in the upper classes of another famous Catholic college which has the same regulation. Though he himself attends Mass daily because he wants to he is vexed with the regulation that gets such unpleasant results. I believe him when he says he agrees with the students who resent being forced to attend Mass. Those in au-

thority should remember — they can only force attendance at Mass; they cannot force anyone to *offer* the Mass. Perhaps a re-reading of “Mediator Dei” will help all of us realize this truth.

### Holy Communion

Let us now consider “regimenting” the children to Communion. In “Mediator Dei,” an official document of the Church, we read such phrases as “may receive [Holy Communion] freely and with spontaneity,” that the laity may be “aroused” to receive; that “the children crowd to the rail to offer themselves,” that some “approach”; that they be “invited.” But all these terms exclude regimentation. They emphasize the free personal choice of the individual — even though the person is a child in parochial school.

In the “Sacra Tridentina Synodus” of Pius X, Dec. 20, 1908, we read phrases such as “Frequent and daily Communion as a thing most earnestly desired by Christ our Lord and the Catholic Church, should be open to all the faithful,” that “they should have the right intention, not out of routine or vain glory or human respect — but for the purpose of pleasing God, of being more closely united with Him through charity, and of seeking the divine remedy for their weaknesses and defects” — “nevertheless produce a greater effect in proportion as the dispositions of

the recipient are better—therefore care is to be taken . . . that the practice of frequent daily Communion be carried out with greater prudence, and with more abundant merit.” “Therefore, parish priests are frequently and with great zeal to exhort the faithful.”

Again in July, 1941, the Sacred Congregation of the Council in an instruction says, “All Ordinaries personally and through pastors of souls—zealously instruct the faithful.” Certainly nothing here bears any resemblance to regimentation as used in Monsignor’s article.

### Abuses

In his thesis for his doctoral degree from Catholic University from which all the above quotes have been taken, Fr. Stadler entitles his seventh Chapter “Precautions to be taken against abuses in the frequent reception of Holy Communion.” This is a significant title. It says there are abuses, and we must try to prevent them.

May I quote the author’s comments on regimentation? On page 127: “The instruction for 1938 has singled out for *correction* a number of common practices which tend toward *regimentation* of the young.” “Such great danger of unworthy communion of the young lies in *the practice of regimentation* that, etc.” (page 128).

From the Reserved Instruction of the Sacred Congregation of the Sacraments, Dec. 8, 1938, we read such phrases as "exhort the faithful"; "Frequent and daily Holy Communion is recommended but it is not commanded by any law. It is, therefore, left to each one's devotion and piety."

Does regimentation do anything of itself to bring forth devotion or piety? In II, n. 3-b, "The very name 'general Communion,' should either not be used at all or its meaning *carefully* explained; namely, that all are invited to the holy table but no one is obliged to approach; on the contrary, each individual is entirely free to abstain from it." Certainly those words, "carefully explained," are significant.

Again we read from this Instruction, "The Superior [and by implication all who are liable to engender reverential fear] should very plainly say to his subjects that he is in general much pleased with their frequent approach to the holy table, but that he has no word of reproach for those who do not receive, but *rather* sees in it a sign of liberty and tender conscience." Certainly no regimentation here — and this applies directly to adults, *a fortiori* to children.

In this same chapter Fr. Stadler says: "However, just as there is special need of Holy Communion among the young,

so there are special problems to be encountered in the promoting of the frequent reception of it. Children are particularly susceptible to reverential fear; their realization of sin and sacrilege is limited; their tendency toward conformity and obedience is undoubtedly greater than their judgment of comparative values. Hence there is *far greater danger* among the young than among adults of approaching the altar rail *unworthily* or for *unworthy* motives."

## Odious Tendencies

The Instruction of 1938 has singled out for *correction* a number of common practices which *tend* toward the *regimentation* of the young in their reception of Holy Communion, thus depriving them of a complete liberty of conscience. The Instruction also makes some recommendation intended to guarantee the preservation of this essential freedom.

Regimentation is an effective way of getting out the numbers, but its value in developing a love of the Mass, a desire for Holy Communion, and increasing the active Faith of Catholics is negligible.

The spiritual growth and development of the Catholic child or adult, the training and discipline of the soldier of Christ must be primarily and essentially interior. It will only be in proportion to previous *cooperation* with grace, in propor-



## REGIMENTATION? NEVER!

tion to his *desire* to become a more Christ-like individual. Regimentation does not accomplish this at all. It may only deceive us completely into thinking that the physical attendance alone counts. Certainly, the pastor who judges the spiritual life of his parish only by the number attending Mass is horribly deceived.

Regimentation does nothing to develop another very important requirement for the fruitful reception of the Sacraments, viz. the dispositions of the individual. Yet we know that the fruitfulness of the Sacraments will be in proportion to the dis-

position. It is the way in which we attend Mass, the way in which we receive the sacraments, that is most important — not the number of times.

What I have said about “regimentation” for Mass and Holy Communion applies also to confession.

These, then, are some of the reasons why regimentation should be rejected as worthless and harmful.

We must be content to instruct, to encourage, to appeal; but then, like Christ, to leave the individual — even if it is a child — free to cooperate with God’s grace.



## Oldest Active Bishop

Hearty felicitations to Most Rev. Dr. Daniel Mannix, Archbishop of Melbourn, on attaining the truly patriarchal age of ninety-five.

A remarkable thing is that His Grace is still active. In fact, by virtue of his longevity, he is the oldest active bishop in the Catholic Church.

Beyond noting that he was born in Rathluirc (formerly Charleville), County Cork, on March 4, 1864, it is unnecessary to recount his subsequent career here, except to state that his patriotic services to his native land are inextricably woven into the fabric of our near-history. And, of course, his name will loom large in the annals of the Church in Australia.

Dr. Mannix has been Archbishop of Melbourne since 1917. (He had been Coadjutor since 1912.) But he is not the longest ruling bishop in Australia. This distinction belongs to another Irishman—Most Rev. Dr. James Duhig, Archbishop of Brisbane (since 1917). Dr. Duhig was consecrated a bishop in 1905—fifty-four years ago! And yet he is younger than Archbishop Mannix. — Liam Riordan in the **Irish Catholic**.

# 'Doorbell' In The Northwest

JOHN A. O'BRIEN, PH.D.

A canvass of  
Idaho and Oregon

"**S**AY," remarked Mrs. George J. Hill, "what in the world has brought about such a change in the attitude of our Catholic neighbors? They've called at every home in our block, taking a religious census. Courteous and polite, the two ladies invited us to their parish Open House and an Information Forum, and told us we have a standing invitation to attend their Sunday services and any of their social meetings."

Thus spoke Mrs. Hill last fall at a meeting of the Women's Guild of a non-Catholic church in Portland, Oregon. Her remark pulled into the open a topic which had been in the minds of most of them since they had received a visit from their Catholic neighbors, who amazed them by inviting them to their services.

It was the launching of this mighty Operation Doorbell throughout the entire states of Oregon and Idaho which caused the national spotlight to shift in 1958 from Wisconsin to the Northwest. Here was the scene of the greatest missionary achievement of the Church west of the Mississippi that year, and

it was matched only by a similar gigantic Census and Information Program in two eastern states. "Marvelous" is the way the retiring Apostolic Delegate, Cardinal Cicognani, characterized the colossal door-ringing program in the far Northwest.

"Yes," remarked Mrs. Elvira Nelson, "it looks as though Catholics are at last coming out of their shell, willing to have non-Catholics attend their services and social functions and even to visit the Sisters' convent — a mysterious place to most Protestants. Such a friendly attitude will open new channels of communication and ease much of the current tension in Protestant-Catholic relations. It will enable us to see Catholics as they really are instead of through the customary haze of misunderstanding and prejudice."

The foregoing remarks, subsequently related to a Catholic neighbor, mirror the reactions of hundreds of non-Catholic families to Operation Doorbell, launched last fall throughout Oregon and Idaho. The most ambitious missionary project ever undertaken by the Church in the Northwest, it was sponsored jointly by Archbishop Edward D. Howard of Portland, Bishop Francis P. Leitzig of Baker and Bishop James J. Byrne of the Boise diocese,

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Renowned for his zeal and success in convert work, Father O'Brien is on the faculty of Notre Dame University.

comprising the entire state of Idaho.

The Catholic Census and Information Program has a four-pronged objective:

1. an up-to-date list of all practicing Catholics.
2. an accurate list of all inactive or lapsed Catholics.
3. a list of all non-Catholics who are interested in learning more about the Catholic faith or in attending a parish Open House.
4. a list of non-Catholics who are willing to attend a parish Information Class.

#### What Prompted It?

What prompted these bishops to undertake such a gigantic project? The fruitful results achieved by some twenty-five dioceses which had conducted census programs since San Diego blazed the trail with its epoch-making Crusade for Souls in 1951. Upon the completion of the first crusade in the St. Louis archdiocese in 1954, the *St. Louis Register* reported: "As a result of the program some 1,100 converts came into the Church, 600 lapsed Catholics returned to the sacraments, and nearly 1,500 others responded to the invitation to take instructions by mail."

No wonder it is that Archbishop Ritter has made it an annual occurrence in the archdiocese, and last fall enlisted the suffragan bishops in the joint launching of a census

program throughout the entire state of Missouri. Because he has seen the splendid results of the census program year after year in his own diocese, he has had made a film, *The Man Who Called*, costing about \$50,000, to help spread this program throughout all Christendom.

Significant too was the fact that 40% of the total convert increase reported in the 1957 Catholic Directory, was due to the gains made by the six dioceses which had conducted census programs the previous year. In other words, those six dioceses accounted for almost as much of the total increase as the other 124 dioceses combined.

Impressive too were the results of the recently completed Wisconsin program. "I wrote to Archbishop Meyer," related Archbishop Howard, "to inquire about the results of that census, and received word that it yielded an abundant harvest of converts, reclaimed fallen-aways and greatly stimulated the missionary zeal of the laity."

"Just before leaving Milwaukee," we observed, "Archbishop Meyer wrote to tell us that the memory of that crusade and of its fruitful results was the dearest and most pleasant of all he was bringing to Chicago. Indeed upon receiving the official report of the results, the Apostolic Delegate



termed it an 'historic achievement' and sent his congratulations to all who participated.'

After carefully study the zealous and far-seeing bishops of Oregon and Idaho determined — "I felt duty-bound," one bishop remarked—to launch a Catholic Census and Information Program throughout their vast missionary territory. By making it a joint enterprise, each diocese profited from the increased educational publicity, enthusiasm and momentum, while the suffragan dioceses benefited from the prestige and authority of the metropolitan see, presided over with such distinction by the venerable archbishop so highly esteemed by all the people of the Northwest.

### The "Other Sheep"

The bishops knew that the ordinary parish census usually concerns itself with the Catholics whose names are already on the parish register and throws little light upon those who are unregistered, inactive or fallenaway, and no light at all upon the many outsiders hungering for the fullness of divine truth. Yet these are the very ones that most need to be ferreted out; they are the ones who should receive the lion's share of a priest's attention and care.

Keenly conscious of the solicitude of the Good Shepherd for the strayed sheep and the

"other sheep," the bishops realized that the only way in which these could be discovered would be by an all-out, door-to-door and floor-to-floor census. This would require thousands of canvassers who would need to be trained carefully for their important task. Accordingly the bishops announced in the spring that a census program would be conducted in the fall: thus they afforded pastors abundant time to select and train their canvassers and to familiarize them with the census literature.

In the May 2, 1958 issue of the newly established *Idaho Register* Bishop Byrne announced the census, the appointment of his chancellor, Father Nicholas V. Hughes, as diocesan director, and called upon all to pray daily for its success. From that date until the completion of the program, the census was featured in virtually every issue: in the bishop's weekly column, in news stories and in the attractive serialization of several pamphlets explaining the program in every detail.

For six months the bishop, editor and diocesan director did a superb job in keeping this project continuously before the eyes of the entire diocese. It is the best we have thus far seen and might well serve as a model for any diocese which has its own newspaper. As we shall show later, it paid rich

dividends, dividends which shall continue over a decade.

At the invitation of the three bishops we spent nearly a month, explaining the project in detail to their priests and answering questions. That they were behind the undertaking, heart and soul, the bishops demonstrated by their presence and their earnest pleas to make it an outstanding success. At the meetings in the Portland and the Baker dioceses priests only were in attendance, while at those in Idaho many parishioners, especially those who were to serve as canvassers, were also present.

The latter arrangement had the advantage of letting the parishioners in "on the ground floor" of the movement, privileging them to hear the story at first hand and to be invited by their chief shepherd to play leading roles in putting the program across. No pastor later on had to "sell" parishioners who were present at these deanery and joint deanery meetings. Since the laity were to bear the brunt of this shoe-leather apostolate, we sought to bring the story to as many as possible by preaching several times at the cathedrals in the three dioceses.

### **A Mighty Summons**

The Pastoral Letter issued jointly by Archbishop Howard and Bishop Leipzig, and read in all the Catholic churches of

Oregon on Sunday, September 14, 1958, called upon all the priests, religious and laity to assist by prayer, penance and active participation in the census program. "The function of the Church," pointed out the bishops, "is to teach, govern, sanctify and save all men. Unless she reaches each human soul, the Church may not be said to fulfill her mission. While Christ sustains and guides His Church, He has not forced her members to discharge their duties. So a deficient sense of responsibility on the part of Catholics has kept the Church from reaching all those she is ordained to save."

Seeking to replace apathy with zeal, the bishops declared: "It is amazing that most Catholics, because they lack a sense of responsibility, do little or nothing to propagate their Faith. Heedless of Christ's admonition to 'make disciples of all nations' and to 'preach the gospel to every creature,' they are content to enjoy the Faith themselves without a thought for the needs of others. It is a matter of indifference to them whether the Church ever expands."

The bishops called attention to the Crusade for Souls launched annually by the San Diego diocese which enables it to lead all the dioceses of the country in the percentage of converts per priest. The Pastoral directed that an Open

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House and an Inquiry Class be held in every parish and urged the faithful to recruit attendance at both.

"We urge our Catholic people," pleaded the bishops, "to support their priests in this project which, properly conducted, will gain many members for the Church. You have assisted your pastors ably in many financial campaigns. May we not expect an even greater zeal in this Crusade for Souls?"

They concluded their moving appeal with these words: "Too often we overlook our sins of omission. One of these is surely our failure to share the Faith. In our Census and Information Program every Catholic can find, if he wills it, a way to fulfill Christ's command. He can make of his parish what Christ intended it to be: a missionary unit of the Universal Church."

### **Backed By Prayer**

Concise and to the point, the Pastoral stated the case for lay participation in the crusade with cogency and vigor. After it was read that Sunday, every Catholic in Oregon knew that he had a job to do: the most important he had ever been called upon to perform. To invoke God's blessing upon the crusade, the bishops requested that the beautiful prayer—the collect of the Mass for the Propagation of the Faith—be recited after every Mass from

September 14 to October 31.

A separate Pastoral along similar lines was issued by Bishop Byrne and read in all the churches of Idaho. The faithful were urged to intensify the prayer campaign launched early in May, and every family was requested to recite the Rosary together each evening.

In all the parishes throughout Oregon and Idaho sermons were preached at all the Sunday Masses for a month on the duty of the laity to help in spreading the faith and in reclaiming inactive Catholics. On the Sunday on which the canvassing began, the workers assembled in their parish churches, assisted at Benediction and then came to the Communion rail to be blessed individually by their pastors. In many churches Exposition of the Blessed Sacrament was continued throughout the day, with the faithful storming Heaven for the success of the crusade.

Such was the thorough manner in which the bishops and priests of the Northwest prepared their people for the greatest house-to-house census program ever undertaken in that area. In the next issue we shall depict the organizations formed in the three dioceses, the canvassing procedure and the remarkable results obtained.



# A New Catechism

For the mature convert

ANDREW M. GREELEY

WHEN the historians of the future get around to writing the history of the Catholic Church in the middle years of the 20th Century, they will undoubtedly describe it as a time of great change and great vitality. The liturgical revival, the Catholic Action movements, the new interest in Thomistic philosophy—all these trends—have picked up a great momentum in the 1950's and seem destined to accomplish wonderful things in the Church.

Another revival—if we may use the term of something that is as old as Christianity—is the missionary movement. Catholics are becoming aware that their religion is essentially missionary and that one cannot be a Catholic without being a missionary. They have also begun to realize once again that the missions are not just China or India or Africa or the Deep South; the missions are all around us, next door, down the street, at the corner drugstore, at the next desk in the office.

An integral part of the missionary movement is the new interest in catechetics, the art and science of instructing people in the fundamentals of the faith. The writings of Fathers Jungmann and Hofinger (who

taught at Notre Dame a few summers ago), the many new catechisms which have appeared in recent years, the appearance of magazines devoted to catechetics, these and many more signs of the catechetical ferment are to be seen all around us.

The main feature of the catechetical revival is what Father Hofinger refers to as the "kerygmatic approach." Instead of presenting the doctrines of the faith in a dry and academic manner, an attempt is being made to portray Catholicism as a source of a new and happier life. Prospective converts should be given a chance to see Christianity not as just a collection of negative precepts but rather as "The Good News of the Kingdom of God."

The new German Catechism (translated into English under the title *A Catholic Catechism*) does a splendid job of using this kerygmatic approach for the instruction of children; and in a few short weeks a new American catechism for adults will appear which many experts think may well be our country's unique contribution to the catechetical apostolate.

For several years a group of Chicago priests have been pondering the problem of instructing a convert who is a person of some education. They found that

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Father Greeley is an assistant at Christ the King Parish, Chicago.

most of the available catechisms were inadequate for this purpose. They did not want to use children's books, and they felt that the so-called adult catechisms were generally intended for adults with little education. Furthermore, they reasoned, it does little good to stress the liturgy or the Mystical Body in convert instructions, if the catechisms which a convert takes away from the instruction give little prominence to these subjects. There are, it is true, handbooks which can be given to an adult with a good educational background, but they are not in the form of a catechism.

As this committee of priests saw it, the problem was to find a catechism for adults, especially those with high school or college education, which emphasizes the doctrines of grace and the Mystical Body and which presents the Faith as the joyful message of our redemption through Christ in a positive and compelling way, one which would give the convert an appreciation of the liturgy and a sense of dedication to the lay apostolate.

### Qualified Authors

As a result of these discussions two priests, Fathers Gerard Weber and James Killgallon, set about to write a new catechism that would embody all the desired features. They were both extremely well qualified for the job. The two of them are assist-

ants in parishes, and have had years of experience in instructing adult converts both privately and in convert and inquiry classes. Both have been active in Cana and CFM for more than a decade. Father Killgallon was professor of Religion at St. Mary of the Lake Seminary for eight years and Father Weber was one of the founding Chaplains of the Christian Family Movement and helped in the writing of many of the early books of the Movement.

The result of their efforts is an attractively printed, beautifully illustrated "paperback" catechism entitled, "Life in Christ, Instructions in the Catholic Faith." Catechetical experts who have read the book agree that "Life in Christ" is quite likely to prove a landmark in the history of American catechetical efforts. It is adult in tone and gives an extended and prominent treatment of the divine life of grace, the Mystical Body, the Mass, and the Sacraments. It is centered on Christ and presents a fuller treatment of the life of Christ as well as His threefold office of Priest, Prophet and King. It relies heavily on Scripture. Many of the lessons for example, the ones on the nature of God and the Trinity, are taught directly from Scripture.

It is up to date, too, in its explanation of passages in the Bible such as the creation of the world and of man and the fall of

our first parents. It treats the commandments after, not before the sacraments, stressing the positive approach that we keep our Father's commandments in response to His love for us. It weaves the liturgical year as well as the major forms of Catholic devotions into the lessons and suggests some positive practice of the Christian life after each lesson. As one would expect from the background of its authors, it stresses the important and essential role the layman has to play in the Catholic Church.

### Primarily For Adults

Though it is intended primarily for adult converts, there is little likelihood that its use is going to be limited to the formal instruction of new Catholics. It seems to be the answer to the prayers of the Catholic laity for a book they can give to their non-Catholic friends who express interest in the faith but are fearful of visiting a rectory. It also will provide an excellent

"refresher" course for Catholics who find that some of the doctrines of their faith have grown a bit hazy as the years separating them from graduation grow more numerous. Catholics in the apostolic movements will find the chapters on Grace, the Liturgy, and the Mystical Body particularly helpful in preparing for meetings or in delving deeper into problems brought up in group discussions. The extremely reasonable price of the book (one dollar) makes it available to practically everyone.

"Life in Christ" is by no means perfect, as its authors would be the first to admit. It has been revised several times in the light of the experience of priests who have used a mimeographed edition in instructing converts. It will undoubtedly be revised again and again. But even as it stands, it would seem to be easily the best catechism in its field and one which was long overdue.

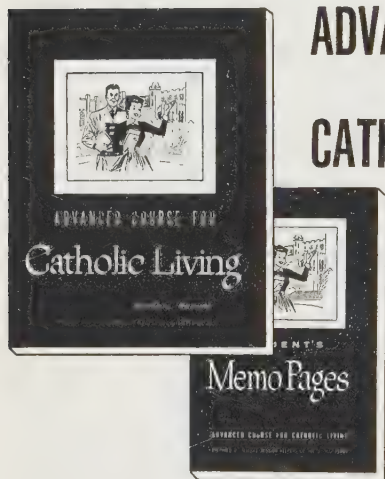
## ◆ ◆ ◆ The Bald Facts

The worst thing that baldness can do to a man is to make him look old, and sometimes it doesn't even do that. For that matter, there is no necessary connection between age and baldness: babies, for instance, are notoriously hairless, but they seldom look as old as their parents.

Where age is concerned, hair is a tell-tale, but the smooth, unwrinkled poll gives no clue. When you have hair, anyone can assess your age to within five years or so, but when you have none the estimate is pure guess-work.—John D. Sheridan in *The Irish Digest*.

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*(continued on next page)*



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# *The Art of Persuasion*

CUTHBERT GUMBINGER, O.F.M.CAP.

Preparation is vital

IN his Encyclical on the Catholic Priesthood, Pope Pius XI reminds us forcefully of our priestly duty and privilege to preach. He says it is our inalienable right and often our inescapable duty to preach. This is imposed on us by Christ Himself, Who commands that we teach all nations. The Pope tells us that the Church of Christ, the depository and guardian of divine revelation, distributes, through her priests, the treasures of heavenly truth, preaching Him Who is "the true light that enlightens every man who comes into the world." In this way the Church with divine profusion sows that seed which is small and despicable to profane eyes, but which like the grain of mustard seed has in itself the power of striking solid and profound roots in sincere souls thirsting for truth, and making them strong trees that can resist the most powerful storms.

The same Holy Father insists that the priest be not only a man of piety, zeal, and chastity, but also a man of learning, one skilled especially in theology and general culture. Modern man anxiously seeks the truth, he says, and it should be demon-

strated to him with serene frankness. The priest must guide the doubting soul with firmness to the light of faith; he must encourage the weak, inflame the tepid, and bring holy souls to higher perfection. The priest should be able to defend the faith against adversaries; and this he should do valiantly, as well as serenely and with good preparation.

For this reason the priest should continue to study theology and whatever else is necessary for a fruitful ministry of the word. No priest should neglect the common patrimony of the cultured persons of his time. In a word, the priest should be a "modern man" in the best sense of the word, and, like the Church, accommodate himself to the times and not fear new things. The Church not only preserved the treasures of ancient culture; but she has shown through the ages that her great teachers despised no single branch of human knowledge in order to clarify and defend the true faith. In some centuries the word "cleric" was synonymous with "scholar."

## **Fides ex auditu**

It is significant that Our Blessed Lord wrote no books; all His teaching was oral both to the Apostles and to the people. "He was teaching them as one having authority." That

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Father Cuthbert writes from the Capuchin mission in Puerto Gabezas, Nicaragua.

is why the crowds marvelled at His teaching. Most of the preaching of the apostles and of the later apostles of the nations was by word of mouth, often accompanied by the working of miracles and the gift of tongues. St. Paul tells us: "Faith depends on hearing, and hearing on the word of Christ."

God gives a special grace to our words in preaching. If we are men of prayer and penance; if we are devoted to good study and regular spiritual reading, our minds are filled with good and useful thoughts. If, then, we try our best to prepare a sermon so that it is logical, solid, adorned with proper and persuasive texts from Sacred Scripture, the Fathers, the Councils and the Popes, we can depend on God's grace to do the rest.

It is good to add little stories to illustrate the various points of the sermon. Some priests give dry doctrinal or moral talks that do not hold the attention of the audience. Others depend too much on stories and have hardly any doctrine. We should try to use Sacred Scripture more and more. St. Paul writes: "All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work."

And the very next words of the Apostle show us how great

is the office of preaching, and how necessary: "I charge thee," he tells Timothy (who himself was converted at Paul's preaching), "in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth . . . but do thou . . . work as a preacher of the gospel, fulfill thy ministry." Has not that time come now, when "they will not indure the sound doctrine?" The priest is one of the greatest gifts to God's people, especially if he is a holy priest and is zealous in preaching.

### People Can Tell

Our Catholics can easily tell if a sermon is well prepared or not. The priest who thinks he can make a sermon out of the announcements is not fooling anyone! Today, especially, when our people attend not only high school but often college and the university; and when they read books of all sorts, we cannot expect that they will not notice whether our sermon was prepared, or whether it is being made up as we go along. As

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one man said of a priest: "He has only a few ideas, and he keeps repeating them."

We often hear that our Catholics are impressed by hearing non-Catholic sermons on radio and TV, or at some funeral in a non-Catholic church. They remember such sermons, because well prepared and well delivered. But it is we who should have good sermons, for we have the true faith. We have the mission from God and the Church, and we have the grace of our priestly office to assist us.

The thrones of the Pope and the bishop are the pulpits from which they teach the people officially. From these thrones, too, they rule and judge Christ's flock, entrusted to their care. The papal throne is always covered with white cloth to show that the Chair of Peter has never been defiled by any error. Is it not a good warning to us priests, who have the privilege and duty to help the bishops by our preaching, to prepare our sermons with earnest study, prayer, and meditation, lest we teach erroneous doctrines, or lest our sermons become insipid?

### An Unpleasant Surprise

If you have courage, ask some of your parishioners what you spoke of last Sunday. Or ask the pupils of high school or of the higher grades in the elementary school. The answers will be an

eye-opener, perhaps a very unpleasant one. Some may say they can't hear you well; others that you repeat yourself, that you are too high or too ordinary for them. But try the experiment; it may help you to see what faults to avoid. If you are guilty of lack of preparation, and they tell you so, take it humbly and try to improve. They will be happy to see your "conversion."

Some years ago the writer gave a sermon for the opening of Forty Hours in a parish of a large city. The sermon was certainly not unprepared. In fact it was based on St. Thomas's teaching on the Holy Eucharist, and it was well seasoned with sacred texts, especially from the sixth chapter of St. John's Gospel. After Mass a young man spoke to the writer in the rectory. He said he was studying journalism at the local university, and it was his assignment to cover a sermon. He asked if the writer would kindly look at his notes and help him a bit.

You can imagine the writer's surprise and humiliation when, looking over the man's notes, he found no word about the Holy Eucharist, nor about the Forty Hours, nor a single text of St. John. What did he find? Simply a few notes about *love*! True, love had come into the sermon, but the love of Christ for us and ours for Him! Prob-



ably the young man was in love; and hearing that one word he was deaf to all else! And here, the writer thought, was a man who had been listening to the sermon purposely in order to take notes! How little perhaps did the other people remember of what the sermon was all about!

Many times since then the writer, while preaching, has repeated the subject of the sermon a few times, and towards the end, its main divisions. Perhaps it helped. The sermons that the writer recalls from childhood, and since then, were given by priests who prepared and delivered them with zeal, clarity and conviction. No doubt yours is the same experience.

## Some Noteworthy Examples

Our late Holy Father was an outstanding model for every priest in the way he prepared his sermons and discourses. All was typed out, so that at the end, even if he knew it by heart, the typed papers could be given to the press ready for printing. We know how carefully he selected his words in the various languages; how apt were his examples, how wide the range of his culture, how precise and logical the arrangement of his discourses, how human and yet divine and elevated the entire tenor of every sentence he pronounced!

Look at the Curé of Ars! How simple were his sermons;

yet how penetrating and what power God gave them to move hearts! See how eloquently St. Dominic and his companions preached the Rosary, and thus vanquished the Albigensian heresy. That, too, is our great weapon against Communism and other false doctrines today. With what zeal and simplicity the Franciscans preached through the centuries. Think of Francis, John Capistran, Bernardine of Siena, Lawrence of Brindisi and Leonard of Port Maurice. Thousands heard them; and God often worked miracles at their preaching. So, too, with Francis Xavier, John de Brito and Paul of the Cross.

It is encouraging to recall the sermon of Fr. James Gillis, the Paulist, on May 19, 1935, in St. Patrick's Cathedral, New York City. On that day Fisher and More were canonized. Fr. Gillis preached for almost an hour; yet it seemed a short time. He had the vast audience thrilled and captivated as he spoke of the wonderful lives and deaths of the great martyrs; and how they rendered to God the things of God and to Caesar, the things of Caesar. Indeed a remarkable and memorable sermon!

St. Paul said: "We, for our part, preach a crucified Christ." Perhaps if we always did the same, people would also remember our sermons, and God would give them the grace to profit by them.

# What About Anglican Orders?

MICHAEL D. FORREST, M.S.C.

A difficulty explained

SOME years ago, at the request of a Canadian Bishop, now an Archbishop, to whose esteemed wishes I could not but defer, I wrote a booklet entitled: "Why Are Anglican Orders Invalid?"\* The late cherished Archbishop of St. Paul, the Most Reverend John Gregory Murray, kindly read my manuscript personally and gladly gave the requisite *Imprimatur*.

This publication has met with a mixed reception—a cordial welcome from Catholic readers; a measure of praise and a certain amount of severe condemnation from Anglican readers. With the latter comments I am at present concerned. And I am urged to write this article because of a recent correspondence with a Catholic professor in a Canadian University, who has proposed, on the part of an Anglican friend, certain objections or questions which I gladly answered. It is quite probable, however, that one of the objections raised—a comparatively new or recent one—will be met with by some of our clerical readers.

I pass over without comment two letters I received at the time the booklet appeared. One came from a correspondent in

the state of Washington, who declared that no one but a Communist could write such a book. The other came from an Anglican minister in New York City, who wrote: "It seems to me that you wrote this work not so much to refute your opponents as to please your friends."

I politely answered each of the points raised by this minister and asked him to mark carefully in the pamphlet the statements with which he disagreed, assuring him that I would be pleased to reply in detail. He never answered that letter.

Two other Anglicans wrote from different centers, stating that the booklet presented the best case they had yet read against the validity of Anglican Orders, and a third personally visited me, took instructions, and became a Catholic. Previously, a public school teacher, who had decided to resign and become an Anglican minister, discussed at great length Anglican Orders, went back and forth for consultation with his own minister, and finally told me he had decided to become a Catholic. It would be interesting to know how many Anglicans (or Episcopalians) have been led into the Catholic Church from the mere conviction that there are no true Or-

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\*Why are Anglican Orders Invalid?  
(Radio Reply Press, St. Paul)

ders in the Anglican "succession."

In English-speaking countries especially it is important for every priest to be able to give a clear explanation to inquirers from our separated brethren, especially Anglicans, concerning *continuity* and *Anglican Orders*. Unfortunately, in some seminaries these two matters of great moment are dispatched in a rather summary manner.

With regard to Anglican Orders, with which alone I am now concerned, I must say that at times the question was badly treated by some apologists. Thank God, the silly Nag's Head fable is exploded, and it is hoped that the *traditio instrumentorum*, which should never have been brought into the controversy, is now quite defunct. Certain preachers, and writers of booklets for episcopal consecrations, "played into the hands of the Anglicans" by stating that "Accipe Spiritum Sanctum" was the essential form of the consecration. Why, Anglicans could well retort, how then can you condemn our Orders for defect of form, since we always used that formula both in ordaining a priest and in consecrating a bishop?

Even now, a catechism is in circulation which gives two wrong answers in this matter. In answer to the question, "How did the Apostles make

other men priests?" this catechism says: "The apostles made other men priests by imposing their hands on them and asking the Holy Ghost to come down upon them." And in answer to the question, "How are the powers of the priesthood handed down today?" we read: "Today the Bishops hand down the powers of the priesthood just as the apostles did—by imposing hands and praying to the Holy Ghost."

In his Bull, *Apostolicae curae*, Pope Leo XIII made it quite clear that the form, "Receive the Holy Ghost," is quite insufficient as a sacramental form of Orders.

### Reasons For Invalidity

Leo XIII gave two clear reasons for the invalidity of Anglican Orders: (1) defective form, (2) lack of true intention.

With each of these two reasons I have dealt at length in the booklet mentioned above. There is no purpose to be served in repeating here what I have written elsewhere. But the objection raised from the Serapion Prayer is something new and is now being advanced by certain Anglicans as an *argumentum palmare*. Before dealing with it, however, let me say that, since the clear statement I have quoted from *Apostolicae curae*, and especially since Pope Pius XII's Apostolic Constitution on the Sacrament

of Order, issued in 1948, no Catholic may now hold what was always, indeed, an unreasonable, untheological opinion, that "Accipe Spiritum Sanctum" is the sacramental form of the episcopate.

Leo XIII declared that the form of Orders must express either the order conferred or its grace and power. I emphasize *either, or*, because certain Anglican writers have failed to grasp the Pontiff's meaning, which is absolutely clear.

The following objection, expressed by an Anglican, was recently sent to me by a Catholic professor: "The form used in the Anglican Church from 1552 onward in the consecration of a bishop was exactly the formula contained in the second Epistle of St. Paul to Timothy. After the words, 'Take the Holy Ghost,' the ordaining bishop said: 'And remember that thou stir up the grace of God, which is in thee, by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.' Surely the form used by St. Paul was valid; how, then, can you object to the validity of the Anglican form expressed in the very words of St. Paul?"

My reply was that in the text quoted St. Paul did not give the form of episcopal consecration. Timothy, who had already been consecrated by Paul, was well aware of this formula;

Paul simply exhorted Timothy to be faithful to the grace which he had received by that sacramental consecration. The Anglican ordinal, while prescribing the imposition of hands (and thus using the right matter), used a mere exhortation instead of the traditional sacramental prayer or formula that had always been considered essential. Let us suppose that, in baptizing, a minister poured the water (thus employing the right matter), but instead of saying the sacramental words, merely recited the words that prescribed the necessity of baptism: "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God. Would you consider that a valid baptism? Yet to do so would be as logical as to consider Paul's exhortation to Timothy a sacramental form.

Or suppose that a priest took bread into his hands at Mass and, instead of pronouncing the sacramental words of consecration, merely said: "Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you." Would you say that consecration was effected? Surely not. But it would be as reasonable to say so as to admit that the mere exhortation of the Anglican formula sufficed for the consecration of a bishop.

This reasoning, I was informed, convinced the Angli-

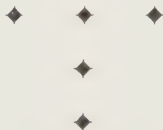


## THE PRIEST

can inquirer, who now submitted through his professor friend a final objection: "An Anglo-Catholic lecturer declared that he challenged any Roman Catholic priest to find in the Serapion Rite of Ordination any mention of the Order conferred or of its grace and power. Therefore, since the discovery of this ancient Catholic Rite, the statement made by Leo XIII can no longer be held."

This claim of Anglicans reminds me of a drowning man clutching at a straw. We have not the entire Rite of Serapion. We have only a fragment. There is no proof whatever

that the prayer of Bishop Serapion to which Anglicans appeal was the essential prayer in the Ordination Rite of Serapion. Just suppose that we took a single prayer from the Roman Pontifical and quoted it as the essential prayer of Ordination, whereas it was but accidental to the ceremony! If we had the complete Serapion Rite of Ordination, we should without doubt see that in this Rite, as in all the ancient sacramentaries and all ordinals used in the Catholic Church at the present time, the Order conferred or its grace and power is clearly mentioned.



## Participation in Divine Worship

There are many ways of participating. I don't necessarily have to have my mouth open and lungs bellowing in order to participate. An example: In Paris, in the Cathedral of Notre Dame on Bastille Day, the people stood transfixed, listening to the Great Organ and the choir singing a festival *Te Deum*. When the words "The Holy Church throughout all the world doth acknowledge thee" had been sung, there was suddenly a rest, followed by complete silence. Then, far in the distance, from the suburbs surrounding Paris could be heard the ringing of bells. Presently the sound of bells came nearer and then still nearer as the city churches joined in, until finally the mighty bell of the Cathedral itself pealed out and drowned us in a torrent of sound. Then, abruptly, silence again. And the next moment, organ, orchestra, and chorus boomed out with: "The Holy Church throughout the world doth acknowledge thee." — An Episcopalian Minister in the *A. G. O. Quarterly*.

# To a Future Preacher

W. GREGORY GREY

The urgency  
of the word

TO any seminarian reader with a special interest in preaching my advice is simple: May your interest grow into an obsession! There will always be so many features of seminary life competing for your time and attention that you will need a mania on the topic of preaching if you are not to neglect it. Doesn't it seem odd, though, to store up painfully a vast quantity of priestly knowledge while leaving largely to chance the problem of communicating it? It's as though the fire department would spend millions on a hydrant system and then equip the fireman with eye-droppers for hoses.

Furthermore, once ordained you will lose certain incentives and encounter additional obstacles with respect to your determination to be an effective preacher—though, of course, your responsibility to be such will be so much the weightier. After all, you listen to more sermons now than I do. Indeed, I once heard a priest partly attribute his vocation to the prospect of not having to listen to sermons. And have you noticed the devices we priests employ for avoiding the chance to hear a sermon at funerals, Forty Hours, and the like?

Also, you hear more honest criticisms than we do. The best we can usually do is to ask our relatives on an occasional Sunday what their parish priest preached about that morning. Their reply is usually thought-provoking. Again, your priestly Saturdays will have the added fatigue of confession-hearing; and no seminary rule will then forestall the temptation to watch TV late into Saturday night, while *your* scheduled appearance in tomorrow's pulpit remains largely scriptless.

Even now, I'm sure, there is no doubt in your mind about the urgency of proclaiming the word of God. Our Lord's command to preach the Gospel was practically His final statement to His Church before He left this world. And at your ordination practically the first statement the Church will make to you is this: "Sacerdotem oportet praedicare."

True, the bishop is the chief preacher of the diocese. As a matter of fact, the Council of Trent calls preaching his "chief duty" (*munus praecipuum*). Yet very often he will acquit himself of this essential duty through ordinary priests on ordinary Sundays. "Woe to me if I preach not the Gospel"—St. Paul speaks for all of us. When the Apostles renounced an act of charity rather than forsake

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The author is a Baltimore priest using a pseudonym.

the word of God (Acts 6:2), they were evincing the same conviction. Such an attitude is likewise behind the Church's insistence that the priest omit reciting his breviary, if necessary, rather than neglect the worthy preparation of a sermon.

When I was first ordained a fallen-away Catholic told me he had left the Church because he seldom heard Christ mentioned from the pulpit. Another man, a prominent lawyer, said he hadn't heard a decent sermon in twenty years. We may allow for rationalization and exaggeration in remarks like these. Indeed, a *Catholic Digest* survey of several years ago listed most American Catholics as generally satisfied with the average sermon. (Was their response influenced, though, by notions of loyalty?)

Still, I think, we priests have little to lose by an austere and continuing examination of conscience on this point. With all the pulpit announcements and running commentary, precious little time sometimes remains in some churches for a worthwhile sermon. Surely, as a conscientious priest you will want to help avoid the situation lamented in the Old Testament: "The word of God was rare in those days" (I Kings 3:1).

Where the word of God is a rarity the reason will likely lie in the fact that of all priestly

duties preaching is by and large the hardest to prepare well for, the easiest to abbreviate or extemporize on, the first to be omitted and the last to be attended to. By the word of God, of course, I don't mean a lacklustre rehash of platitudes, but a consuming fire, a two-edged sword. I mean the food of the Lord broken for His little ones, appetizingly prepared.

### A Fair Return

On this score I for one feel put to shame by the dedication and dynamism of evangelical preachers like Billy Graham. (I know, *we* have the sacraments. So did Christ the Preacher.) Doubtless it is a natural disadvantage of the Catholic priesthood that our livelihood is not so closely connected with our preaching as is the case with non-Catholic ministers. Yet if we would live for our vocation and not off it, there will necessarily exist an intimate link between the physical bread our people give us and the spiritual bread we give them.

In addition to Sunday Mass, the ordinary "Father" has many chances to be a good provider or fail at it. There are Sodality and Holy Name services, Forty Hours, Communion breakfasts, catechism classes, lenten series, days of recollection, high school retreats, study groups, etc. So much for the average priest. But the average Catholic, with only a catechism

background and no serious reading habits, will be fortunate to get each week ten minutes of solid evangelization from God's heralds. Ten minutes a week. That amounts to about ten hours a year. Yet the average American adult, it is estimated, watches television five hours a day!

Now, it is not a facile affair to make these ten precious hours count. Are your ideas worthwhile? Can you be heard? Can your ideas be grasped and remembered? Here it is a matter not merely of self-expression but of self-compression: arraying your thoughts in non-technical, vivid, clear diction. What meaning, for example, will the *stededore* derive from "singular vessel of devotion" (a phrase which was taken out of Latin but never put into English), or "God is the end of religion" (goodbye religion?). We must not only speak so that we can be understood. We must speak so that we cannot be misunderstood.

Along this line there comes to mind a remark by Abe Lincoln: "I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life . . . I am never easy now, when I am handling a thought, till I have bounded it north, and bounded it south, and

bounded it east, and bounded it west."

## A Varied Audience

One chief problem you will have bounding your thoughts for Catholic people arises from the fact that they are Catholic—all sorts. The college graduate, the uneducated charwoman, the native, the immigrant, the cradle Catholic, the convert, the scrupulous, the hard-boiled, those who would believe anything you said, those who question everything you say: they are all there, seated before you, with varying needs, interests, backgrounds, understanding.

I'll give you an instance of how variously an audience can react even when they have much in common. Shortly after my ordination I gave a day of recollection to a large group of girls in a Catholic high school. They were asked to write their opinions of my talks. What a revelation to my green expectations! These (so help me) are some of the comments.

A senior found my talks "too short and not to the point;" a freshman judged them "too long at one time." A junior "didn't learn anything that I didn't already know;" but a sophomore encountered "many points which I had never thought of." Another junior "didn't learn very much;" a classmate, however, was glad the preacher "didn't harp on



the same old things." Two other juniors reacted variously, one deeming the talks "too much in generalities," the other finding the talks understandable because the speaker "uses many examples."

This same junior objected that "the speaker switched his topic too much," while another junior thought it excellent that "the conferences included a little of everything." One listener would have enjoyed the speaker more if he had had a "good topic such as purity, humility, etc." Nevertheless, "a thing which I learned was the true meaning of humility." Two sets of seniors managed to disagree, using almost identical words; thus "I did not think that Father gave us very much food for thought," the sermons "contained much food for thought;" "he didn't come right to the point, but kept beating around the bush;" "I liked the way he speaks because he is right to the point."

Let me come right to the point, then, and underscore the fact that effective preaching demands and merits your best efforts. Especially now in the seminary you can take giant strides towards perfecting the art of lucid, muscular prose, towards absorbing the mechanics of good speaking so that these skills will be largely automatic when you begin your actual ministry. With respect to content, you can now be garner-

ing germinal ideas and quotations, assimilating the wisdom of the best books, building up a fine reference library, preparing basic notes on dogmatic, moral, scriptural, liturgical, and historic themes. Most crucially, you can be growing as a person, a mind alive, in touch with reality and in love with it. Here your great tools are your life of prayer, the seminary rule inwardly embraced, and the seized opportunities of community life.

When at length, God willing, you stand before God's people as His chosen herald, you will be as well equipped as possible to measure up to the ideal of Sacred Scripture: "The lips of a priest should preserve knowledge; and instruction should they seek at his mouth; for he is the messenger of the Lord of hosts" (Mal. 2:7).

### Christ's Messenger

Week after week you will be Christ's messenger to the doubting Catholic who is hanging to the Church by a thread, to the reserved but interested non-Catholic visitor, to the adolescent in the grip of his first violent temptations, to the young woman who will fall in love next Wednesday with a divorced man, to the blindly selfish mother who is ruining her family, to the hard-pressed parents trying to practice continence, to the businessman toying with a lucrative dishon-

esty, to the harassed mind heading for a breakdown.

Sitting before you in the light on Sunday are the same sorts of struggling people who knelt beside you in the dark on Saturday. There they wait, listening, the disturbed who need comforting, the comfortable who need disturbing, the saintly ones yearning for the rich food of ascetics, the perceptive ones wrestling with problems unmentioned by the catechism, the conscience-stricken ones afraid to go to confession, the scandalized ones who wonder if priests are interested only in money, in building *things* instead of characters, the Negroes who may be feeling that all this talk about the Mystical Body is a bit ironic, the poor who may smile a little sadly at easy words about detachment.

For a brief space these people are sheltered in the sacred atmosphere of the house of God. Soon they will leave and re-enter the decisive arena of daily life. Some may never return—those for whose repose the congregation will pray next Sunday, the disenchanted Protestant, the falling-away Catholic who will have heard his last sermon. The alcoholic, the homosexual, the neurotic must once again grapple with their demonic compulsions. The soldier away from home returns to his obscene barracks. That student who came late for Mass returns tomorrow to his secu-

lar college and agnostic companions. The middle-aged, unmarried woman just in front of the pulpit heads home for another week with her bed-ridden mother. On his way home the teenager who stood in the back will stop at the corner drugstore with its pocketbooks and magazines. The divorced usher must brave another week of faithful loneliness.

Surely you will not want to send these people home "fasting." For these, even now, you sanctify yourself. For many of them you will be the Church. If you do not care, the Church will not care. If you do not guide them, instruct them, inspire them, warn them, win them, then the Church has failed them. "Woe to me . . ." No easy burden, this; but whoever said that the priesthood was child's play?

When Pius XII rallied briefly from the first of his fatal strokes, he is reported to have asked his secretary that the most urgent business be brought to him. Trying to calm him, the secretary replied, "There is nothing urgent today, Your Holiness." "How is that?" the dying priest demanded. "How could there ever be a day when nothing is urgent for the Church of Christ?"

That sums up all that I have said and could say and couldn't say about your future role as a herald of God's good news.

# Two Stipends a Day

An involved case

WINFRID HERBST, S.D.S.

HE was a young priest, a member of a religious order, not out very long, still fresh from his studies, and still studying. He knew that all religious priests, after having finished their studies, shall, each year for five years at least, undergo an examination before learned and grave Fathers on the different parts of theology to be assigned in advance. There are a few exemptions, but he was not among the few. (Canon 590.)

Though his four years of theological studies had been rounded out by an additional year in pastoral training, according to the General Statutes annexed to the pontifical constitution *Sedes Sapientiae* of May 31, 1956, he was still studying, not only because "clerics must not suspend their studies, especially those of a sacred nature, after having received the priesthood" (c. 129), not only because he also knew from the General Statutes that "if one does not pass in the annual examination, he is obliged to repeat the examination, and if he does not pass *that* examination, the year is not counted among the five." He has to add one more year. Moreover, he knew that when eventually his five years were over they would (according to the Statutes) be finished with a general exam-

ination of "doctrinal and apostolic maturity."

Since this young priest was rather fresh from the class room and was still studying, he knew, among many other things, the second section of canon 824, the substance of which reads thus: "Whenever he (the celebrant) says Holy Mass several times a day and has to apply one Mass from a title of justice, he cannot receive another stipend, excepting some compensation from an extrinsic title. On Christmas, however, he may receive a stipend also for the second and third Mass."

Imagine his consternation, then, when, having been sent to help out in a parish church one Sunday, the pastor greeted him heartily in the sacristy and said: "Glad you came, Father. You'll have the last two Masses. The intentions are announced in the Sunday bulletin, of which there is a copy on the board there. The respective families will probably be present for their Mass. Here are the stipends for the two Masses." And he handed the young priest some folding money.

Now the youthful levite's knowledge was getting him into trouble. Tact dictated swiftly that he could not say to a priest so much his senior in age, learning, and experience: "That can't be done, Father. That's

contrary to canon 824, section 2." From canon law his mind sped swiftly to moral theology and he remembered vividly these words regarding section 2 of canon 824, as found in Jones-Adelman: "Since this law aims at averting every *danger* of *simony*, he who transgresses it sins gravely by *simony*; but is not guilty of an *injustice* and may therefore, retain the stipend, since the Mass has been said."

## Urgent Intentions

Mutely the perplexed young priest accepted the stipends and walked over to the bulletin board to read the intentions. Worse and worse! "Sunday, 10:30 for seriously sick Mrs. Reilly, requested by her family; 12:00 for a successful operation arranged for 3:00 p.m. Sunday, urgent."

He had just about decided what he would do. He would simply say nothing in order not to offend the good pastor, would say one of the Masses for the intention specified and the other one as he had planned in advance to do: for the deceased members of the Priests' Eucharistic League, to which he be-

longed, in fulfillment of that obligation of charity. And now this!

He had read that the Pope, the Holy See, the Congregation of the Council sometimes gave permission by apostolic indult for priests to accept a stipend for the second Mass when binating, on condition that the whole stipend be sent to the bishop to be devoted to some pious cause. He knew that was not the case in his diocese. This was another diocese. Maybe he should ask. Well, no; the pastor had already gone over for his breakfast now anyway, and it was time to vest for the 10:30 Mass.

Yes; he knew what he would do. He would offer this first Mass for the deceased members of the Priests' Eucharistic league, as he had planned, hoping that Mrs. Reilly would survive until the next morning and making a special memento for her, and the 12:00 o'clock Mass for that truly more urgent intention. Then tomorrow he would say the Mass for Mrs. Reilly. — Whew! that was something. But why does one have to get into such a *casus perplexus*?



A scientist says it is the lower part of the face, not the eyes, that gives away one's thoughts. Especially when one opens the lower part of the face.—**The Irish Digest.**



# *The Liturgy and Rubrics*

Questions answered

WALTER J. SCHMITZ, S.S., S.T.D.

IN the May issue of *THE PRIEST* we discussed the plastic enclosed scapular and stated that "Carmelite sources inform us that the scapular does not lose the indulgence even though it is encased in plastic."

We now offer our apologies and correct this statement with the decision given by the Sacred Penitentiary of May 4, 1957. The Office of Indulgences answered *negative* to the following doubt: "An recipi valeat, manentibus indulgentiis aliisque privilegiis, Scapulare beatæ Mariæ Virginis de Monte Carmelo juxta adnexum exemplar confectum, inclusum nempe in capsâ ex materia vulgo dicta 'plastica' quæ aperiri quidem possit at ipsum Scapulare minime videri sinat."

The commentary affixed to this concludes thus: "Sacra Penitentiaria reprobât illa Scapularia quæ sacculis ita assutis cooperiuntur ut aperiri non valeant vel detrahi possint tantum magna difficultate. Necessesse est ut Scapulare ipsum fideles facile possint detrudere e sacco vel theca, illud videre idemque directe et immediate deosculari."

From this decision we conclude that it would be difficult to remove easily the scapular from the case and for one to be able to see the scapular.

We express our gratitude to

the group of Carmelites who have furnished this information.

## MAKING ONE'S OWN MASS RUBRICS

*Is it permissible for a priest celebrating a sung Mass to intone the "Gloria" as usual when the Ordo prescribes it, but when the "Credo" is prescribed in the same Mass to merely recite it without intoning it or without having the choir sing it all?*

We have heard that this is a custom in some places but we find absolutely no justification for such a practice. The rubricians direct that the parts to be sung must be sung. They all warn against setting up one's own directions. The Sacred Congregation of Rites has given a number of decisions stating that the Creed must be sung in its entirety when the Ordo prescribes it. Our inquirer would do well to read thoroughly the decree of Sept. 3, 1958 on church music requirements.

## BINATION INDULT

*In a parish where there are two priests, on the occasion of a funeral or wedding, could one of the priests take the two scheduled Masses while the other has only the funeral or wedding? Precisely, is it necessary that the priest who binates say one scheduled Mass and/or the wedding or funeral Mass?*

We are not aware of any of-

ficial interpretation of this indult granted to any dioceses in the United States. However, it seems that the intention and purpose of the indult is to permit the priest obligated to offer the funeral or wedding Mass to also offer his regularly scheduled Mass. We do know the practice is being followed in many places of having one priest offer the scheduled Masses and the second priest celebrate the funeral or wedding Mass. It perhaps is justified by the principle that we give a privilege the widest interpretation.

## REQUIEM MASS

*If a stipend is given to me for a Mass to be offered and I offer a Requiem Mass not knowing the intention of the donor, what oration do I recite if the Missa Quotidiana is said?*

The rubrics of the missal direct that "deficiente vel ignorata designatione, dicitur Oratio 'Deus, veniae largitor'." If commemorations are made, the second is the choice of the celebrant and the third is the "Fidelium."

## DAMAGED CHALICE

*Recently, I attended the "dead letter" sale at our post-office. Among the items auctioned was a chalice. It was damaged and brought a small price. I purchased it to safeguard any irreverence. Has it lost its consecration? What should I do with it?*

When a sacred vessel like a

chalice is damaged to such an extent that it cannot serve its original purpose it loses its consecration. Our inquirer can have said chalice repaired and restored to its original purpose. In that event it must be consecrated by a bishop or one delegated to perform that ceremony.

## CANDLELABRA

*Would you please let me know if candlelabra may be placed on pedestals rather than on the altar proper when the Blessed Sacrament is exposed? — also for benediction of the Blessed Sacrament?*

Father O'Connell (Church Building & Furnishings) says that "if extra lights are desired, for greater splendour, on a special occasion, they should not (for Mass or the liturgical Divine Office) be put on the altar, but may be set around the sanctuary — a practice which is traditional."

Monsignor Collins (Church Edifice and Its Appointments) adds that "for exposition and simple benediction of the Blessed Sacrament extra candlesticks must be placed on the altar to take care of the prescribed number of candles.

"Branch candlesticks are not allowed for Mass. For exposition and benediction of the Blessed Sacrament, it is the fairly general practice to use branched candlesticks, and no objection is made to this, provided that regular candles on

the altar are not displaced. The rather common custom of extinguishing the candles in the regular six candlesticks and lighting candles in the branched candlesticks during Exposition of the Blessed Sacrament is forbidden."

From these remarks we conclude that there is no objection to placing additional candles on the altar or on pedestals for benediction or exposition of the Blessed Sacrament.

## MISSA PRO POPULO

*A pastor in a diocese where two dollars is the stipend for a low Mass finds that he cannot offer the prescribed missa pro populo on an occasion. Is this pastor required in justice to give a two-dollar stipend to a priest whom he engages to offer that Mass? The priest-substitute is from a neighboring diocese where the accepted stipend is one dollar.*

The pastor is bound in justice to give his substitute the accepted stipend of his diocese, regardless of what the offering may be in the diocese of the priest celebrating the Mass.

## PROPER CASSOCK

*Is there a rule concerning the*

*kind of cassock to be worn by priests of the secular clergy? I always thought that the accepted cassock for secular priests was the one with buttons all the way down the front. In recent years, I have seen quite a few priests in our diocese, especially among the younger clergy, wearing the so-called Jesuit-style cassock. I feel there should be uniformity of garb for priests in the secular clergy as there is for Religious Orders.*

At one time the full buttoned cassock seemed to be the accepted and official dress for the secular clergy. But there is nothing to prevent priests from wearing the sash type or so-called Jesuit styled cassock, unless there is a strict diocesan regulation forbidding or approving one or the other cassock.

## EASTER CANDLE

*What are the regulations about lighting the Easter candle for High Mass? Does this candle burn during the entire Mass?*

The Paschal candle is lighted during the entire sung Mass. Perhaps our inquirer is confused by the regulations for lighting of the Sanctus candle.



"Wine had such effects on Noah's health that it was all he could do to live 950 years. He was the first one to discover a use for water, and that was to float a boat on. But as a beverage, he knew it was a total failure." — Will Rogers.

# The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

Questions and replies

MAY a person write directly to the Sacred Penitentiary in Rome in the interest of his case?

The confessor or parish priest either for the external or for the internal forum should apply directly to the Ordinary, since the Holy See generally receives petitions and grants favors through the agency of the Ordinary. For the internal forum recourse is sometimes had to the Holy See through the agency of the confessor. The confessor is invariably called upon to apply in the name of the petitioners when the secrecy of the confession demands this, but when this is not the case the best method will be to send the letter to the Ordinary, who will draw up the *supplica* and forward it to Rome if necessary.

As a rule the faithful do not apply for dispensations themselves, though they are authorized to do so. Before the constitution "Sapienti consilio" private persons could not apply to the S. Congregation except to the S. Penitentiaria. Even bishops were obliged to employ an agent. Today the rule is that all the faithful have free recourse to the Holy See and only special grants must be accompanied by commendatory letters of the Ordinary. Even a third party may ask for the dispensation without the knowledge of

the parties affected by the impediment. The dispensation would be valid before the acceptance but of course could not be granted against the will of the recipient.

## Language

Since the Constitution "Sapienti consilio," Latin, Italian, French, English, Spanish, German, Portuguese can be used in drawing up the *supplica*. Latin being the language of the Church is especially recommended, but the others may be employed.

Recourse to the S. Penitentiaria is even easier. Any language — either those mentioned or any modern tongue — may be used; but when the petitioners write in their own language, they should employ the Latin characters. Everybody, lay or ecclesiastical, men and women, in person or through the agency of others, may write and apply to the S. Penitentiaria. Only those who are excommunicated, suspended or interdicted after a declaratory or condemnatory sentence, cannot validly obtain rescripts unless the clause of absolution is attached to the grant.

If the confessor in writing to Rome does employ an agent, the following monitum of the S. Penitentiaria must be strictly observed: "Ceterum si opera alicuius procuratoris in alma



Urbe uti velint, litteras obsignatas praelaudato Cardinali Poenitentiario Maiori tradendas suppressis nominibus ad ipsum procuratorem transmittere quidem poterunt, ast memoratos casus S. Poenitentiariae proponendos nunquam aut nullimodo narrare seu manifestare audeant."

### A Double Impediment

What method must be followed, when a dispensation is to be obtained from two impediments the one public the other occult?

When two impediments, the one public the other occult, occur in the same case, it is important to know how to proceed. Two petitions or *supplicas* must be drawn up, one for the external forum, another for the internal forum. They are then sent to the S. C. de Sacram. and the S. Penitentiaria respectively. The S. Penitentiaria dispenses only from occult impediments, and the dispensation from occult impediments, granted in the sacramental forum, is of no value in the external forum, though the marriage is valid.

Bargilliat states: "If an occult impediment from which the S. Penitentiaria has dispensed, becomes public, another dispensation must be applied for in the S. C. de Sacram. for the external forum, otherwise the children of such marriages would be reputed illegitimate, though the marriage would be

valid in the forum of conscience."

This is only partly true now since canon 1047 referring to rescripts of the S. Penitentiaria states: "unless the rescript of the S. Penitentiaria ordains otherwise, a dispensation from an occult impediment, granted in the non-sacramental forum, should be annotated in the book, which according to can. 379 must be diligently kept in the secret archives of the Curia, and no other dispensation for the external forum is necessary, even though the occult impediment should become public afterwards. Another dispensation is however necessary, if the dispensation has been granted only in the sacramental forum."

The discipline of the Church requires that all impediments should be named and removed at the same time. To mention the occult impediment however in the external forum, would injure the reputation of the penitent, and on the other hand a public impediment cannot be removed in the internal forum. This is one of the reasons why a dispensation is asked from the public impediment in the external forum, but it is secretly null because of the occult impediment.

Other reasons are: the more impediments there are in a case, the more difficult it is to obtain dispensation, and when a dispensation is granted, the clause "*si aliud non obstat*" is always

understood. When therefore the dispensation from the occult impediment is granted in the internal forum, the dispensation of the external forum for the public impediment is revalidated provided it has been mentioned in the internal forum. In other words, the S. Penitentiaria really grants the dispensation from both impediments, and the other Congregation merely provides proofs for the external forum.

Hence the public impediment is named and all the particulars for the external forum in this forum, but nothing is mentioned regarding the occult impediment. In the second petition sent to the S. Penitentiaria, mention is made at once of the occult impediment and of the public impediment, signifying that a dispensation has been granted or asked for from this latter in the external forum.

Is it allowed to apply to the S. Penitentiaria first and to the S. C. de Sacram. afterwards? According to some authors this is permitted. But they also mention that, when this is done, the dispensation from the occult is not granted until the public impediment has been removed, and hence theirs practically coincides with our opinion.

In whose name is the petition drawn up?

In the name of both parties, when they are both Catholics, but only in the name of the Catholic party if the other is

not a Catholic. In the name of one alone if the impediment affects one or, if being common to both, it arises from the delinquency of one. ("Sacred Penitentiary," Kubelbeck, p. 86)

### Definition And Division Of Irregularity

*I have always been confused by the nature of irregularities. Would you please explain this matter?*

Irregularity arises either from defect or crime. This is an essential element in every irregularity.

Irregularity, *ratione causae* is divided into irregularity *ex defectu* and irregularity *ex delicto*. The former results from certain defects which would be incongruous in a person engaged in the sacred ministry. The latter are the result of certain crimes which render a person unworthy to receive, or exercise, sacred orders.

This distinction found in the new law was first made according to D'Annibale by Pope Innocent III. While irregularity is contracted *ad instar poenae*, it is not directly and proximately a punishment. The Church in declaring one irregular as a result of certain crimes does not wish to reprimand the delinquent, but to protect the sanctuary from profanation.

*Ratione extensionis*, irregularity is divided into total and partial, according as it prevents the absolute reception of orders

and the consequent exercise of the same, or as it prevents the exercise of some particular order, or the ascent to a higher order. The irregularity resulting from voluntary homicide is total. A priest who subsequent to his ordination became deaf would be irregular as regards the sacrament of penance, but could offer the sacrifice of the Mass. A deacon who became blind in one eye would be irregular as regards his further advance to the priesthood if this would prevent him from properly reading Mass, but is not prevented from performing the duties of a deacon.

Irregularity, *ratione gravitatis*, is divided into dispensable and indispensable. The Church, since irregularity is an institution of Canon Law, may dispense validly from all irregularities, but *de facto* she never exercises this right in particular instances.

A division of irregularity into perpetual and temporal was proposed by canonists before the new law. But perpetuity is an essential characteristic of irregularity, hence this division no longer can be retained. ("Irregularities and Simple Impediments," Hickey, p. 13).


### In A Glass Darkly

The ideal liqueur glass is one that is small and made of thin glass. The bouquet of the liqueur is then easily liberated by the warmth of the hand.

The advantages of the small liqueur glass are not always appreciated, however, as the following story shows.

An Irishman was tasting Benedictine liqueur for the first time.

"And ye say this wonderful drink is made by the Benedictine monks?" he said, holding out his glass for the eighth time.

"That's right," replied his host.

"Ye mean the real Catholic Benedictine fathers?"

"That's right," said his host again, wondering when he could recork the bottle.

"Ah, well, then," said the Irishman, "all I can say is that the glasses must be made by Orangemen!" — C. W. Shepherd, **Wines. Spirits and Liqueurs.**

# BOOK REVIEWS

## Jean Lefebvre de Cheverus

by Annabelle Melville

Bruce, Milwaukee, 1958, pp. 528, \$9.00

IT is one of the (few?) good things to set to the credit of the French Revolution that it drove Jean de Cheverus to American soil in the years when he could do most good for God and his adopted new country. The Reign of Terror first made it impossible for him to exercise his sacerdotal ministry in his native beloved France, then drove him for a three-year exile to an England that was strangely hospitable to the refugee priests of a faith that it did its own share to persecute and hate—and then, at John Carroll's invitation, the young priest came to America, assigned to Boston and its environs, where he labored for fourteen years, largely among the scant handful of Catholics in the city and among the scattered Indians as far away as Maine.

When the enormous jurisdiction of John Carroll was split, Boston was named one of the first suffragan sees, and Carroll insisted that John Cheverus be its first bishop. It was the smallest and must have been the poorest of the suffragan sees when all of them were far from rich or humanly attractive; there was a time when the Boston clergy numbered THREE priests.

One of those was the man, Francis Matignon, whose assistant Cheverus was when named his bishop; and it speaks much for the natural and supernatural cali-

bre of both men that their friendship, which was a noble thing, withstood the strain of the assistant's elevation to episcopal dignity.

Thirteen years Cheverus worked and preached in Boston, and laid deep and strong the foundations of the Faith there, just 150 years ago, a fact which this volume is meant to commemorate. Then he was translated to Montauban as its bishop, from there transferred to Bordeaux as archbishop. The King named him Peer of France and the Pope nominated him cardinal, and it is worth noting that every one of these distinctions was conferred over the vehement and sometimes violent protests of John Cheverus.

Those protests were quite properly disregarded, as John Carroll had disregarded the same sort of thing when he wanted Cheverus as Bishop of Boston. For the man's qualifications were signal and unmistakable, and the present biographer leaves no room to doubt any of them. He was a saintly and devoted man, showing forth in conspicuous manner all the apostolic virtues that one expects of such a man and bishop, and some, too, that would not have been so easy to expect or take for granted.

One of those was his enormous capacity for deep and lasting friendship. He was plainly not one of the saintly people who think human affections are in some way suspect and must always be repressed because they interfere with a high love. Cheverus made friends all his life wherever he went, and he kept them for life.



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"With sincere thanks and congratulations on a job well done and with every best wish for every success in all future efforts, I am

Sincerely yours"  
Father John Walsh  
Pastor

We are proud of this letter from Father Walsh, and of the success achieved through the efforts of the pastor and parishioners of St. Monica's. We are proud to have directed their program. For so small a parish, the achievement, over a two-year payment period, is superb, and unusual. But, in common with all other campaigns which we direct, it represents a maximum result, achieved through willing and enthusiastic support of the people. We welcome inquiries from all parishes where pastors are solicitous for the protection of their people from high-pressure campaign procedures.

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## Book Reviews

It is interesting to note that one such friend was John Carroll, whom Cheverus loved and revered just this side of adoration. Another that is of intense interest to American Catholics was Elizabeth Seton. The biographer says that a letter of Cheverus's, before ever he had met Mother Seton, was the last straw that tipped the balance of her decision to enter the Church, and the two great souls maintained close friendship, usually at long distance and mail, till the day of Mother Seton's call to heaven.

Another of those personal characteristics that stand out of this narrative of the man's character was his intense devotion to the French monarchy and the regime of the Bourbons. He was a genuine

American patriot, loving his adopted country and its people and its means of government, and he left no doubt that he left much of his heart behind him in Boston when he was constrained to leave American shores and go back to France. The King nominated him for the see of Montauban; Cheverus protested, but he went. The King again named him as Archbishop of Bordeaux, and again Cheverus protested, but again he accepted. The King suggested him for the see of Paris; but Cheverus vehemently tried to avert the dignity; but he did accept. One is forced to wonder how the Bourbons elicited such devotion from such a man as John Cheverus; but the fact speaks for itself.

The volume here telling the life

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## Book Reviews

of Cheverus is a well-balanced narrative, not devoted out of proportion to the American part of the life of Cheverus as it must have been a temptation to make it. All the machinery and trappings of historical scholarship are here; there are 64 pages of small-print notes and eight closely-packed pages of bibliography; but they are mercifully relegated to the end of the volume where any reader not interested as a specialist can easily forget to see them. It is an engrossingly interesting narrative and study of a great personality; but at nine dollars, it is absurdly overpriced.—Frank J. Mueller, Blairsville, Pa.

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### The Lord of History

by Jean Danielou, S.J.

(Tr. from the French)

Regnery, Chicago, 1958, pp. 354, \$5.00

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THERE has been from ancient times an inclination, philosophical in nature, to evaluate history, to seek its ultimate meaning or the reason behind it. This search is implicit in systems such as that of Karl Marx; it is more formal in a number of more recent studies. Father Danielou in this book does not so much enter into the quest, as into something still requiring discovery; he rather states the Christian understanding of history, and in its light evaluates some current opinions, looks into the historical process itself, and reflects upon the history that is being enacted in our own experiences. The Christian point of view is that provided us by divine revelation.

History is not the chronicle of individual events, it is not even the interrelation of these occurrences; it is the steady moving forward of events according to a master plan towards a realization. This plan is God's design; the realization is Christ.

The instruction of the subject by the author must be read carefully for an appreciation, and also an understanding of the subsequent chapters. Dealing as he does with a variety of opinions, his treatment at times seems to lack the continuity that permits the reader to pass easily from one chapter to another. Hence the book is rather complex, as the theories considered are themselves complex, and as the aspects of historical development are varied. This might suggest that the book does not make easy reading. That is true. It does not imply, however, that the reading of it is unrewarded.

On the contrary. One who peruses and reads with attention will profit in many ways. First of all he will gain a new historical perspective into which any event of history, or any period, can be fitted, and be brightened by a new illumination. Further, he will become more aware of the fact that the history now making cannot be isolated from what has gone before or from what is to follow, but rather is a part of this wider context, and must be evaluated accordingly, however minimal it might seem.

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## Book Reviews

Christ each of us is making his contribution to that realization. Just as the men in Old Testament times, and as those who played a part in the drama of Christ's earthly life, we too are active agents in this final stage of history. In this connection, Father Danielou has brought out very clearly, and impressively, a thought that is too frequently omitted from our consideration of sacred history: the fact that the history of the Church is as much a part of the divine plan as are the stories of the Old and New Testaments. If God were to see fit to record this history through inspired authors, we should have a book which in content and intention would be in every respect comparable to the present sections of our Bible.

The author terms this understanding of the subject the "Theology of history." He maintains that without this understanding history really does not make sense. After following the detailed discussion of the subject the reader will come away from the book with the conviction that both points have been well established. — W.L.N.

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### Priest's Manual For The Forty Hours' Devotion

by Fr. Charles V. Finnegan, O.F.M.

St. Anthony Guild Press, Paterson, N.J.  
pp. 92, \$2.50

---

THIS volume should be a welcome addition to every priest's library. The various changes of the Sacred Congregation of Rites effective in the past few years have outdated many of our liturgi-

cal and ceremonial manuals. So this manual of Father Finnegan gives us the latest legislation and in its proper setting.

His opening pages concern themselves with a brief history of the Forty Hours' Devotion and the canon law regulating it. Then he describes the general and specific rules for each of the three days' devotion. He does this very well and with an excellent set of footnotes. Some might object that it is overloaded with footnotes, but the majority of priests like to see the sources of what is said. He answers the usual questions that confront the busy parish priest, e.g., what Mass must be offered if the Forty Hours' begin on the first Sunday of Lent, or again if the devotion coincides with All Soul's Day. It will please most priests to find the answer of what to do when a funeral has been arranged by a forgetful priest or by circumstances beyond control while the Forty Hours' is in progress. Priests will find this book a *vade-mecum* for Forty Hours' Devotion.

Chapter three deals with "private" Masses during Forty Hours. In a future edition or a revised edition, the author might do well to drop the expression "private," since the Instruction of Sept. 3, 1958 directs us to refer only to "sung or read" Masses, getting definitely away from using the term, "private Mass."

The final section treats of the music for these days of Eucharistic devotion. It is regretted that the author did not give the musical notation for the *Te Deum*. We must all agree that this piece of excellent music is often mangle-

## Book Reviews

by a gathering of priests, losing all semblance of the gratitude and joy that it is intended to express; in fact, few priests know the music by heart.

The author and publishers deserve great credit for the efforts set forth in this very handy and practical volume. Priests will never regret paying the price set upon it; many a time they will rejoice over the profitable investment.—W. J. S.

### The Holy Eucharist

by Bernhard van Acken, S.J.,  
tr. by H. G. Strauss

Newman Press, Westminster, Md.  
1958, pp. 142, \$2.50

THIS little book contains thinking and preaching for several

years and a useful reference for many more. As a matter of fact, one might start at the beginning and use each question for a Sunday instruction. The book is arranged in question-and-answer form and covers succinctly most of the dogma, ascetics, and canon law on the subject. A few days ago the writer had to look somewhere for the law on the Eucharistic fast: now, of course, you'd say "That could be found in several places!" But when you go to look you can't find it: or maybe you have better luck, or a more methodical mind. Anyhow here it was, neatly summarized, in Van Acken; and for good measure the whole law of penitential fast was added. That too proved handy just yesterday.



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## Book Reviews

This is the first English translation of the widely read German Jesuit in over twenty-five years; the original German edition came out of Paderborn in 1939. The book is a little early for any protracted emphasis on the mystical and social connotations which are given out in such abundance these days in connection with the Eucharist but it does furnish a secure dogmatic springboard on which any preacher must stand before he can rise safely into these latencies.

One element which will be gratifyingly received by most priests is the generous inclusion of early Eucharistic practices and historical pronouncements through the centuries of the Church's worship. There is a neat treatment of the Mass which will lend itself to easy development in several instructions and an ecstatic series of considerations of Our Blessed Lady's part on Calvary and in the Mass towards the end of the book.

At first, the question-and-answer form may not appeal, but the more one uses the book the more one realizes that the system helps, in faint imitation of the Thomistic system, to line up the

vital points of this subject; the question given in each case will serve very well as the main thought of a sermon or as the point of view upon which to build an illuminating development.

Whoever retains a fair portion of what he reads in this little book will be well equipped to speak of the Eucharist, meditate upon it and set an example to many others of the devotion which our Lord hoped for as a return for this unspeakable gift of His divine love. — J. C. Selner, S.S., S.T.D., Theological College, Washington D.C.

## Correspondence

### That Parish Mission

THANKS for Mrs. Armstrong's article "A Hard Look at the Parish Mission." She is a brave woman and yours a brave magazine. God grant an abundance of courage and charity in repelling

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## Correspondence

the counterattacks which are bound to come!

Personally, I think there is valid constructive criticism in the article which many pastors and missionaries may ponder with profit.

Sincerely yours, T.G.H.  
California

I think that you made a mistake in allowing Mrs. April Armstrong into your June issue. If it be possible, I would like to take each paragraph of her article and answer it as it should be answered and certainly will be answered.

The foundation of every mission is prayer, whether it be with the soft sweet voice of the nun or the manly voice of one with reborn faith. Without prayer we can do nothing and with prayer anything.

Judging from some of the missions I have heard about, I would say that the voices of some of the missionaries are not heard at all. Only last week a parish priest told me that very few heard one of the good missionaries in this area and as a result he was having a loud-speaking system installed. But you cannot say that about the prayers that are being said at a mission. They rise to heaven softly and sweetly, like incense, and God hears them all.

Twenty-five years ago I was giving a mission in a parish and I asked the pastor why he had a mission every year, conducted by the way, by various religious orders for variety's sake, and he told me that if one soul would come back to church, he would be satisfied. Today he has one of the

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# Correspondence

largest parishes in the Archdiocese of Oregon. If you want to look at the statistics, look up Milwaukee, Oregon. Trace the history of the parish in the last 25 years.

A mission is a time of prayer and those who do not need it are praying for those who do. That is why the confessional is the payoff in a mission. The priest does not have to yell at the poor penitent who is making the mission in the confessional. All that he usually says is, "May I help you to make your peace with God?"

Would this Mrs. Armstrong oust these penitents?—deprive them or one of them of the sacraments? Would she give them the "strong arm" and tell them to try some other source of grace?

I could go on and on regarding the greatest calamity of the age—letting a woman write in a magazine — "Edited by Priests For Priests." What gives? Not her girdle, I hope? I suppose she wears one at her age. If our Holy Mother the Church gives approval to Missions, why should we allow a mother who should be raising a family, if possible, to tell the priests what to do?

They say, the saints, that the devil is in the choir loft and kitchen of church and rectory. Please keep them out of the priests' magazine. Can't we have something for ourselves? Art Linkletter asked a boy who said he wanted to be a priest, why he wanted to be a priest and the boy said "So that the Sisters could not boss him around." He had something! Out of the mouths of suck-

lings the truth will come. Children are observant.

Please do not feature Mrs. Armstrong again in our magazine. If you do, let me answer her. She is for the birds with wings, not angels.

Sincerely yours in the greatest of all missions, Christ,

Rev. Jean Afterher Handler  
C.S.S.R.

Portland, Oregon

\* \* \*

"A Hard Look At The Parish Mission" was wonderful. April Armstrong's sharp slaps had the crack of truth. She has been in missions.

But now that we have printed the negative, let's print the positive. Where do we go from here to improve the parish mission? I submit that it is much in the hands of the pastor himself and I suggest:

1. Shop around for your mission and your missionary. (April hasn't seen them all.) Make sure of your preacher! Don't take a *minus* hand just because it is time for another mission. And when you find a good man take what dates he can give you. Better a good missionary in December than a poor missionary in Lent.

2. Knock yourself out preparing for your mission! This will a. Assure you a full and enthusiastic first-night crowd. b. This enthusiasm will communicate itself to your missionaries and they will pitch for you.

3. When the mission is over —

## Correspondence

oh, I tremble to say this, but, since we are taking looks at things — let your missionary's Community share in the fullness of the people's generosity! Now why did I have to say that? Because if the pastors today were as generous as their grandparents were to the old missionaries, the Major Religious Superiors would assign more talent to the parish mission work.

There! I said it and I'm glad!

Sincerely in Christ,

Fr. Rene Hayes, O. Carm.

Director  
Carmelite Parish Mission Band  
Chicago

\* \* \*

After a decade of conducting missions and after considerable research, consultation, and analysis, I wrote a 30,000 word monograph

embodying hundreds of detailed recommendations for improvement of missions. So you can see I agree with Mrs. Armstrong's truism that missions should be better.

But I must say that her ridicule of priests and her intemperate language injure a holy and important cause.

For, despite opinionated verdicts to the contrary, missions are still "in the ordinary course of Divine Providence the greatest grace that God can confer on any parish."

Every missionary of even minimum competence knows this, but the seal of the confessional prevents him from substantiating the fact.

Because of that seal the work of missionaries is uniquely vulner-

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## Correspondence

able to attacks from Satan. He singles out missions for unremitting criticism because he knows that a mission is the one single exercise that snatches more souls from his power than anything else. He insinuates baneful ideas—or emotions—into the minds of laity, clergy, editors, and even missionaries themselves.

The perfectionist neurosis is a favorite tool of his. If missions are not perfect, he suggests, then they are no good, they are a failure because they are meant for those sinful publicans but only “us good Pharisees” attend them. (The same four lies, be it noted, are not used against Sunday Mass or against *THE PRIEST* — which is of course not read by the clergy who need it most.)

Another stratagem of the father of lies is to harp on the trite theme of “modernity.” To wit — Everything must be modernized: if St. Paul were here, he’d visit all seven continents in a jet plane; and Our Lord would commandeer the prime evening time of all three TV networks. No, don’t accept the emphatic endorsements of missions enunciated by St. Vincent de Paul, St. Paul of the Cross, St. Casper del Bufalo, St. Alphonsus, St. Bernardine of Siena and other authorities. Not only is our modern world so “different” that yesterday’s truths are today’s falsehoods, but we are also much better informed today: we have depth psychology and statistics galore, for instance, but those poor benighted saints didn’t.

### A ‘Wrong Pattern’?

After portraying us missionaries as oafs who have no more sense

than to holler about hell, give Dracula-type presentation of death and yield to a monomania about sex and birth control, Mrs. Armstrong diplomatically concludes that we are “intelligent, competent, holy men.” The petrified pattern is wrong, she says.

I disagree. I find no fault with missions; the trouble is with me. And although few if any missionaries could truthfully plead guilty to the failings she excoriates, some of us are sick at our lack of sainthood and painfully conscious of the darkening of the intellect that in part explains our having too little wisdom at critical moments.

No, the mission pattern has proved its worth for centuries and continues justifying itself every week during ten months of the year. But some of us wish we had the competence of St. Vincent Ferrer or St. Anthony of Padua, and especially their holiness. We realize, even if others don’t, that we are pitted against Satan in a frontline battle, and more than others we deplore our inadequacy for the formidable task. We don’t make a scapegoat of the system; we know that missions will be better when we become better.

Nonetheless, although I am basically as intolerant of the shortcomings of missionaries as Mrs. Armstrong is, I must say in their defense that quality is hard to come by. It is as hard (or harder) to be a top-quality missionary as it is to be a top-quality writer.

### God’s Omnipotent Grace

Until we missionaries reach the quality level that we should, I for one must go trudging on in the work for which God gives me a



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## Correspondence

incredibly effective special grace; and facing the enormity of the challenge before me, I am given courage by St. Paul's infallible words: "The foolish things of the world has God chosen, that he may confound the wise; and the weak things . . . and the things that are not . . ."

So, as foolish and weak as I am, and as deserving of the scorn and jibes and clever epithets of Mrs. Armstrong, I see nevertheless each day that "His grace in me has not been fruitless." He works stupendous miracles in souls, and in one way or another He blesses practically every member of a parish, during every mission in which I am privileged to cooperate with Him.

As to the devil: Lest anyone forget how Satan's cause can be advanced by witty and immoderate criticism of holy things such as missions, some of us might tonight take special notice of St. Peter's daily warning: *Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus circuit . . . cui resistite fortes in fide.*

Sincerely yours,

J. A. Farrell, C.S.P.

Memphis, Tenn.

---

### Correction

SURELY some correction should be made with regard to the conclusion of Father Raymond Gribbin's review of *Portrait of a Parish Priest* in the March issue of THE PRIEST (p. 254), where he asserts that the Cure of Ars is "the only canonized brother" of the secular priests.

Pius X was canonized in 1954,

and his feast is celebrated on September 3rd.

New Jersey Priest

---

### Defends Sir Douglas Haig

WITH all respect, may I say that you perpetuate a shocking libel on a very distinguished man: The Battle of Ypres, the "Third Battle" that is, was not "an inept exercise of strategy." It was a bold attempt, only finally defeated by the weather. Read Ludendorff. But in any case, its continuance was necessitated by the failing French morale: some five divisions were ready to give up and march on Paris after the mishandling of the French attack.

Again, Sir Douglas Haig was not the only one who wore a well-cut uniform. Such was the tradition of British "officers and gentlemen" who gave their lives when called upon, all over the world.

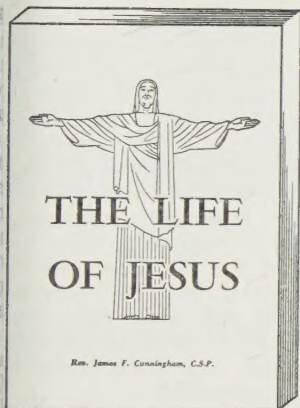
Haig did not skulk behind the lines, as you imply. He had the reputation amongst us, who served under him, of being one of the very few generals who went right up forward.

By inclining to wire-pullers Lloyd George was led to hold back the reinforcements, badly needed when we took over much more of the French line in March, 1918. When it was too late, he sent 80,000 men a week over to France! The only thing that saved us and Europe was the courage inspired by Haig's "Backs to the wall!" message. The achievement of our broken armies has never been understood in America.

The "wave after wave" attacks were not specifically British, nor were they confined to the Battle

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## Correspondence

of Ypres. On the Somme the first broke the German infantry and convinced the enemy that it could be beaten. But the Germans themselves attacked in this fashion all through the First World War, so did the Russians in the wars, so did the French, so did the Americans at Omaha Beach when also the Chief Commanders were very far behind the lines.

The final innuendo is peculiarly obnoxious. So anxious was Haig to succour his men that he refused the recognition repeatedly offered him until his men had been cared for. He organized the British Legion for this purpose and it still functions. Only there did he retire to Scotland to write his memoirs, and even there it was easily accessible.

Naturally you wouldn't know all this. *But we were there.*

I have not written this to be captious, but to prevent some very bad history being passed on as a brave man, to whom the world owes a debt greater than it knows, being unjustly pilloried.

Yours sincerely,

Ambrose Agius, O.S.A.

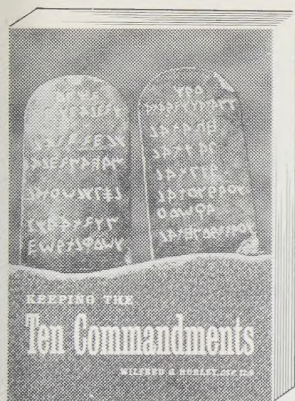
Late Chaplain,

21st Division, B.E.F.

Newark, N.J.

As stated in the text, the *Manchester* editorial used, as partial source material, *In Flanders Fields*, by Leon Wolff, who had the advantage of perspective, spent months studying contemporary reports and sifting the evidence, and then wrote 308 printed pages to document his conclusion that Haig was a bull-headed incompetent as known as such by many of his colleagues. — R. G.





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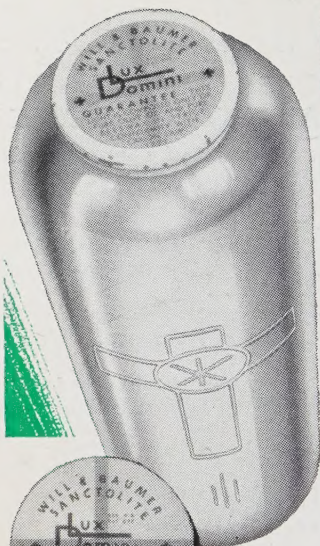
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